The CHURCHMAN

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THE WORK OF THE MINISTRY

Editorial
The Situation in England Today
Training for the Ministry
The Work of a Parish
The Ministry of the Word
The Ministry of the Sacraments and the Occasional Offices
Book Reviews

For complete list of contents see within

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Contents

Vol. LXXIV. No. 1
New Series

PAGE

EDITORIAL 3

THE SITUATION IN ENGLAND TODAY
The Rev. Canon T. G. Mohan, M.A. 6

TRAINING FOR THE MINISTRY
The Rt. Rev. D. F. Coggan, D.D. 13

THE WORK OF A PARISH
The Rev. A. J. K. Goss, M.A. 18

THE MINISTRY OF THE WORD
The Rev. Hugh Evan Hopkins, O.B.E., M.A. ... 25

THE MINISTRY OF THE SACRAMENTS AND THE OCCASIONAL OFFICES
The Rev. Richard J. Coates, M.A. 31

BOOK REVIEWS

Charles Smyth : *Cyril Foster Garbett* 37
E. W. Kemp : *The Life and Letters of Kenneth Escot Kirk* ... 39
A. G. Dickens : *Lollards and Protestants in the Diocese of York*, 1509-1558 40
H. D. McDonald : *Ideas of Revelation* 42
F. W. B. Bullock : *Evangelical Conversion in Great Britain*, 1696-1845 43
Karl Barth : *God, Grace, and Gospel* 44
Ed. Jacob T. Hoogstra : *John Calvin, Contemporary Prophet* ... 45
J. C. Pollock : *The Good Seed* 46
Helmut Gollwitzer : *The Dying and Living Lord* 47
William Telfer : *The Forgiveness of Sins* 48
George Every : *The Baptismal Sacrifice* 49
John Charles Ryle : *Practical Religion* 50
Alfred Wikenhauser : *New Testament Introduction* 50
What Christ Means to Me 51
William Barclay : *The Master's Men* 52
F. C. Synge : *Hebrews and the Scriptures* 52
James Martin : *The Reliability of the Gospels* 53
Eleanor Graham : *The Story of Jesus* 53
Roger Lloyd : *Letters from the Early Church* 54
A. W. Heathcote : *From the Death of Solomon to the Captivity of Judah* 54
E. Ridley Lewis : *The Life and Teaching of Jesus Christ* 54
E. K. Crossley : *He Heard from God* 55
Ed. Charles C. West and David M. Paton : *The Missionary Church in East and West* 56
P. D. Devanandan : *The Gospel and Renascent Hinduism* ... 57
R. K. Orchard : *Out of Every Nation* 57
S. Radhakrishnan : *The Brahma Sūtra* 58
C. S. Braden: *Christian Science Today* 59
José Ortega y Gasset : *Man and People* 59
J. Stafford Wright : *Spiritualism* 60
Ed. Alfred P. Stiernotte : *Mysticism and the Modern Mind* ... 61
Raynor C. Johnson : *Watcher on the Hills* 61
Alastair W. MacLellan : *Extra-Sensory Perception, Witchcraft, Spiritualism, and Insanity* 62
James K. Feibleman : *Religious Platonism* 63
R. Osborn : *Humanism and Moral Theory* 63
Edgar H. Brookes : *The City of God and the Politics of Crisis* ... 64

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THE REV. PHILIP E. HUGHES, M.A., B.D., D.Litt.

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Writers in this Issue

RICHARD COATES is Vicar of Christ Church, Weston-super-Mare, and Lecturer in Christian Worship at Tyndale Hall, Bristol.

DONALD COGGAN is Bishop of Bradford and was formerly Principal of the London College of Divinity.

JOHN GOSS is Vicar of St. Peter's, Hereford, and Proctor in Canterbury Convocation.

HUGH EVAN HOPKINS is Rector of Cheltenham and was formerly Provost of Nairobi, Kenya.

TALBOT MOHAN is General Secretary of the Church Pastoral-Aid Society and an Honorary Canon of Sydney Cathedral.

Editorial

THE New Year has seen the question of the revision of the Thirty-Nine Articles brought into prominence. It is, of course, no secret that the officialdom of the Church of England has it in mind to revise both Prayer Book and Articles once the revision of Canon Law has been disposed of. But the sermon preached by the Dean of St. Paul's, Dr. W. R. Matthews, on Monday, January 18th, at the service held in St. Paul's Cathedral, on the occasion of the opening of the first session of the recently elected Convocation of Canterbury, was used as an opportunity for expressing the opinion that the Thirty-Nine Articles stand in need of amendment at an early date. After expressing certain misgivings regarding the revision of Canon Law, which has for so long been occupying the attention of our Convocations, and suggesting in particular that " legislative zeal " had been " too prolific ", with the consequence that the proposed new canons were too numerous to ensure easy and intelligent observance (a view with which we are disposed to agree), the Dean said : " Perhaps the time has come to look beyond the revision of the canons and ask ourselves what is the next task in the process of setting our house in order. I venture to say," he continued, " that the answer to this is obvious. We ought to consider the possibility of revising the Thirty-Nine Articles of Religion. Undoubtedly this would be a difficult and even dangerous matter, but if it could be successfully accomplished it would be of great benefit to the Church." In his view the Articles were " not an adequate presentation of the Christian faith as we understand it at the present time ", and were " not adapted to the needs of men of the twentieth century ". He believed it would be " hard to overestimate the value of a short, plain, and authoritative statement of the outlines of Anglican belief ".

The following day *The Times* supported the Dean's plea for revision of the Articles in a leading article, and this in turn was followed by the publication of a letter from Dr. A. E. J. Rawlinson, until recently Bishop of Derby, who, however, expressed the opinion that there were " definite advantages in the retention of a confessedly dated and historic set of Articles . . . as setting forth the historic position of the Church of England as a *via media* between Rome and Geneva ". (The framers of our Articles, by reason of their contact and sympathy with Geneva, would hardly have described the Church's position in these terms. It is largely the current deficiency of contact and sympathy with " Geneva " that causes so many of our officials at the present time to view the Articles with distaste and even animosity.) " Is there not a danger," the Bishop asked, " that any freshly devised set of Articles, acceptable to Churchmen today, would itself quickly become dated and obsolete in its turn, and yet liable, as claiming recent authority, to be found cramping by the theological mind of tomorrow? "

Next to appear was a letter from Canon J. S. Bezzant of Cambridge, who strongly complained of the affirmation in the second of the proposed new canons that " the Thirty-Nine Articles of Religion are agreeable to the Word of God and may be subscribed unto with a good conscience by all members of the Church of England ". He declared

that to enact this in 1960 was indefensible, not only because (according to him) " the Articles contain statements *not* agreeable to the Word of God as understood by any reputable Anglican theologian ", but also because some of them " cannot be either ' subscribed unto ' or even be given a general and acquiescent ' assent ' *with a good conscience* by any but a ' Fundamentalist ' ". Letters from the Dean of Winchester and Canon C. A. Wheeler, of the Diocese of Oxford, were also published.

Anyone might be forgiven for suspecting that Canon Bezzant's categorical pronouncements were not free from an admixture of emotionalism. At least the language he uses has this entertaining implication, namely, that the drafters of proposed Canon II, and the archbishops, bishops, and clergy of the two houses of our Convocations who have approved it in its present form, must henceforth be content to be classified as Fundamentalists ! Be that as it may, the assertion of the draft canon that " the Thirty-Nine Articles of Religion are agreeable to the Word of God " shows that there are others in the Church besides Evangelicals who view the Articles in a different light from Canon Bezzant.

The additional assertion, however, that the Articles " may be subscribed unto with a good conscience by all members of the Church of England " is in our judgment not merely fatuous but also entirely inappropriate for inclusion in a code of laws. It is impossible to legislate for the state of a man's conscience. Were the canon to say that the Articles, when assent is required to them, " *must* be subscribed unto with a good conscience," it would be both intelligible and logical. Those who cannot assent with a good conscience to the doctrine of the Thirty-Nine Articles should not subscribe them under any circumstances. What sense does it make to tell a man of Canon Bezzant's convictions (which we respect) that, as a member of the Church of England, he may subscribe them with a good conscience ? That is precisely what he cannot do.

Incidentally, we deprecate the resurrection in this correspondence of the old inflammatory gibe of the " forty stripes save one " as applied to the Thirty-Nine Articles.

Most recent to enter the debate is the Archbishop of York, Dr. A. M. Ramsey, who writes of " The Future of the Thirty-Nine Articles " in the February issue of *The York Quarterly* (which he edits). After considering the various forms which a revision of the Articles might take —either a rewriting of them to make them easily intelligible to the modern reader, or an adjustment of them to make them relevant to the modern errors of Rome, or a redrafting of them in the light of modern scholarship and the present mind of the Church, or the provision of an entirely new document—the Archbishop seems to come down on the side of Bishop Rawlinson. " We have to ask," he says, " whether a new document which seemed satisfactory in one decade might not seem intolerable a few decades later," and he foresees that revision of the Articles " could bog us in unprofitable partisan conflicts ".

Evangelicals, of course, have no wish to affirm that the Thirty-Nine Articles are a document of perfection or that they are completely relevant to the contemporary situation. Nor do they wish to deny that

the Articles are, in many of their emphases, a product of the sixteenth century controversy with the Roman Catholic Church, and that in understanding them this circumstance has to be taken into account. At the same time, however, it must be remembered that during the interval between then and now the cardinal tenets of the Roman Church have remained unchanged and that the errors of that Church repudiated in the Articles still prevail. Moreover, the anathemas of Trent damning the distinctive doctrines of the Reformation have never been retracted. These are facts which should not be overlooked in any discussion of the historical setting of the Articles of our Church.

But it is even more important to recognize that the framing of our Articles was a conscious confessional attempt to bring the doctrine of the Church of England once again into harmony with that of Holy Scripture. We cannot in principle object to the revision of the Articles with a view to making them more appropriate in language and content to the age in which we live, always provided that there is no attempt to revise the historic and apostolic *doctrine* of the Church of England.

In his valued article which appeared in our June issue last year Professor G. W. Bromiley drew attention to the fact that " the articles pose an ultimate challenge by their own acceptance of the biblical and therefore apostolic norm which is the test of the only true catholicity ". And, as he further pointed out, " the Articles are a genuine attempt to state scriptural doctrine on leading issues. But they do not usurp the place of Scripture. By their own confession, they are themselves subject to the lordship of God's Word."

It is up to Evangelicals and all others who cherish the scriptural heritage of the Church of England, in accordance with their own honest convictions, to hold contemporary drafters and formulators to their unequivocal declaration that " the Thirty-Nine Articles of Religion are agreeable to the Word of God ", and to do their utmost to ensure that any revision, any attempt at restating the position of our Church *vis-à-vis* leading issues of our day, shall likewise be genuinely agreeable to the Word of God, and subject to it. P.E.H.

POSTSCRIPT.

Preaching at Cambridge in the University Church on Sunday, February 21st, the Dean of St. Paul's returned to the subject of the Thirty-Nine Articles with considerable vigour. He is reported as having asserted that some of the Articles contain " absurdities and even blasphemies ". This is beyond question a charge of the utmost seriousness which reflects not only on the compilers of the Articles, but also on the numberless churchmen who over the centuries have approved and indeed cherished the Articles as a compendium of scriptural teaching on the subjects with which they deal. Were they all, therefore, and are those who think like them today, idiots and blasphemers? It is a charge which the Dean should substantiate or withdraw; for his utterance can hardly fail to start the winds of fierce controversy blowing within our Church, and this we can only deplore. The more temperate approach to this issue of the Archbishop of York is much to be preferred. P.E.H.

The Situation In England Today

By Talbot Mohan

"THE Ministry of the Church of England . . . is just dying on its feet."[1] This judgment by the Bishop of Southwell, is justified by the facts. During the first half of this century the numbers of clergymen on the active list fell from 19,000 to 15,500 (while the population increased by several millions). In 1886 there were 814 ordinations to the diaconate; in 1956 there were 496 which was the highest for fifteen years, and of this number twenty-five per cent were over forty years of age. The average age of the clergy today is not less than fifty. To maintain our present poverty-stricken level, 600 men must be ordained every year. The figure for 1958 was 514. Even if 700 were forthcoming each year it would take many years to make any impression upon the situation.

The majority of churchgoers seem strangely unmoved, perhaps because they think of it as a passing phase which will right itself. But the trend of sixty years which shows no sign of change can hardly be classed as a temporary recession. In parishes which remain as independent units and where there has never been a curate it is understandable that they will not be very conscious of the shortage. Well-to-do parishes which are still able to attract an adequate supply of the best men will also be little moved. Even parishes such as St. James-the-Less, Bethnal Green, which in Bishop Watts-Ditchfield's day, had five curates and seven women workers, or that of Portsea, which in Archbishop Garbett's time, had sixteen curates, have accustomed themselves to much smaller staffs. It is in the country where the shoe pinches most, and in the many parishes of six to twelve thousand where help is impossible. The traditional boast of the English countryside that every parish has its own parson and church is, alas, no longer true. The parish church remains, but the parson must be shared by two, three, or even more parishes, with the result that the valued sense of propriety has gone, and the Sunday services have to be curtailed in spite of the minister's feverish dash from church to church. In one parish the geographical peculiarities involve a journey of nearly a hundred miles each Sunday. No wonder Bishop Barry reminds us of the saying that, "the Church is in danger of accepting the role of a sacramental filling station".[2]

* * * *

If we are to understand the deeper significance of this state of affairs we must consider not only its effect upon individual parishes but we must see it against the background of the state of the nation. We live in an age of astonishing scientific achievement. New discoveries revolutionize our conception of time and space. The prospect before us is one of never-ending wonder, with fantastic possibilities of space-travel and the transformation of our mode of life. There is

promise of the abolition of poverty, the increase of leisure and pleasure, the conquest of disease, and the prolongation of life.

Already the pattern of life has been changed by the aeroplane, the motor car, radio, television, refrigerators, and washing machines. The welfare state undermines the sense of personal responsibility, and Sunday offers the obvious opportunity to enjoy the spice of life.

The exhilaration is heightened and its enjoyment increased by an extraordinary economic prosperity. We " have never had it so good ". " The booming Fifties go out with a bang," said a London evening newspaper ; the " bang " being the greatest Christmas spending spree in history. " Will it be the Golden Sixties ? " asks *The Times*. Rarely has a new decade been greeted with such buoyant optimism. Stock markets are at new peaks. Industrial output in 1959 was ten per cent up on 1958. Wages continue to rise. *The Times* told of a foreman being dubbed as the " £100 a week man ", and added : " But this estimate of his wages happens to be accurate ". Other men on the job were averaging £30 to £40 a week and in some weeks more than £50.

Prosperity and righteousness do not go hand in hand. As material standards climb ever higher, moral standards are on the decline. Crimes of violence are on the increase ; juvenile delinquency, the break up of home life, mental sickness—all plague the community and present bewildering problems to the State. We were shocked by the revelation of what was happening in our parks in daylight. Television, the press, and the cinema all contribute their share to the depression of ethical standards. A newspaper article on the cinema boasted of the new freedom to portray life as it is lived, untramelled by the puritanical Hollywood code. There is no reason to believe that this decline is likely to be halted, unless disaster overtakes us, or revival rescues us. We Christians are being conditioned to acquiesce in these lower standards with a shrug of the shoulder. In this critical situation the Church's most public activity is with Canon Law : rearranging the furniture when the house is on fire. While we do not suggest that Bishop Barry has this in mind, these words from him are in any case relevant : " Far too much mental and spiritual vitality is being absorbed by ecclesiastical questions which are, at best, of secondary importance, and too often the primary issues are evaded. Faced with the daunting challenge of this time and perhaps uncertain what it ought to say about it, the Church will not unnaturally be tempted to follow the fatal line of least resistance and busy itself with administrative reform, forgetting the prior and more demanding claims. The overriding and inescapable question to which all policy must be subordinated, is how the masses of our population are to be converted to Christianity."[3]

Of course, our present prosperous era could be brought to an end either by a depression which might ruin thousands overnight and put millions out of work, or by a war too horrible to contemplate which could obliterate our civilization. If we are spared such disasters the continuance of our present prosperity and luxurious living threatens the spiritual quality of the nation. They induce softness, ease, and indolence. Christianity flourishes best in a hard climate and there is

little opposition to the Church today, but there is fierce opposition *within* the Church to the full implications of discipleship in dedicated commitment.

* * * *

The state of the nation is a challenge to the Church. We may ask what kind of church can meet this challenge. On the answer to this question will depend what kind of ministry we need and are likely to get. The contemporary situation calls for a church ready to proclaim God's Word : " Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgression " (Isa. lviii. 1). But the Church must also demonstrate through its own members in love the kind of religion which transforms life and is a testimony to the faith it professes. Bishop Hensley Henson said that English Christianity is the most Biblical and the least ecclesiastical of all the versions of the Christian religion. It was this kind of religion which gave our people that sense of responsibility to God which earned us the title of the most religious nation the world has ever known. The last generation to be influenced by the Evangelical revival is passing away and the general trend in the Church is a reversion to the Continental type of religion centred in sacraments, thus " clericalizing " the Church and leaving the broad masses of the people untouched.

The Biblical ministry described by Hensley Henson is not only effective in building character but by its own nature it is prolific in reproducing itself. As Bishop Barry says ; " The Church in the Victorian age was rich in manpower beyond dreams of avarice." Today, we are told, it takes thirty parishes to produce one ordinand ; but there are many parishes where this " Biblical " ministry is producing a steady flow of ordinands, as well as men and women for service overseas, and women for work in the Church at home. It is by no means exceptional for a single parish to have three or four men in training for the ministry. It cannot be doubted that Evangelicals are, in proportion to their relative numbers, providing more recruits than any other school of thought in the Church, and, said a diocesan bishop rather wryly, " they are some of the best men we are getting ". There is a splendid and growing number of first-rate Evangelicals in training today, men of quality and ability with a strong sense of vocation and a deep spiritual understanding. It is one of the most encouraging signs of our time and gives great confidence for the future. But, strange to relate, those in places of authority in the Church are by no means pleased about this. They are indeed very worried. Their attitude is perhaps best explained in the Preface to the seventy-fifth issue of Crockford. The Editor writes : " A considerable number of actual and potential ordination candidates are biblical ' Fundamentalists ' or so close to being so that no ordinary magnifying glass can detect any significant difference. . . . That no small proportion of the inadequate number of candidates now admitted into the Church's ministry should be committed to this erroneous dogmatism diminishes hope for the future appeal of the Church's message among normally minded and educated people. This state of affairs is a very difficult one for the Bishops."

The truth is that these men accept the Bible at its own evaluation

and believe it to be the Word of God. They are certainly not out of step with the Prayer Book or with Article VI of the Church's profession of faith. Their critics, on the other hand, start from the assumption that the Bible was written by reporters who did their best to interpret the mind of God according to the insights of their times. It therefore has no divine authority in itself for them, but only that which " the Church " allows.

These young men have passed through an experience which is far more revolutionary than a change of mind or a conversion to an idea. It can best be described as regeneration, a change so drastic and complete that nothing but a new creation is sufficient to explain it. Because this experience is so clearly revealed, expounded, and promised in Holy Scripture, confidence in the Bible is vindicated. It has also given them a new nature, a new love for God, a new assurance, a complete reorientation of hopes and ideals, and, above all, a passionate desire to lead others into this same satisfying and joyful experience. Hence their vocation to the ministry, and hence the steady flow of ordinands from the parishes where this Biblical and revolutionizing ministry is being exercised.

Surely it is men with this spiritual qualification which both the Church and the nation need today. The Church needs them to redress the balance of priorities, to recall her from an over-anxious concern with administrative detail to the great task of evangelism. The nation will not be won by an appeal for church-going. The great mass of those who used to be called the " working classes " are quite out of touch with the Church. We might almost describe them as the " untouchables "—not because we do not want to touch them, but because we seem unable to convince them of the relevance of the Church to their own need. They will only be moved by contact with those who can convince them of their fundamental need, and who can demonstrate in their own lives the power of God to meet this need. Once they are convinced, and have experienced for themselves the power of the living Christ, church-going will follow, provided there is a church where their vital experience is understood and their zeal is given an outlet.

* * * *

" Vocation " is a somewhat hackneyed word today, and words which are overworked have a habit of changing their meaning. We talk glibly about " vocations to the ministry ", implying that " so many " people have offered for training ; but they may not all have vocation. Vocation is not simply a desire for, or even an aptness for, the ministry. It is a *call*, and the call must come from God and should be recognized and confirmed by the Church. There are those in Holy Orders today who were convinced of their call but their subsequent experience does not confirm it. Their failure is not due to unfaithfulness, indeed they could be termed " faithful failures ". They are true, loyal, earnest, and saintly but yet making little, if any, headway. It might be said that they have lost their vision ; if so, it is disappointment rather than disobedience which is the cause. It may be that had the C.A.C.T.M. selection boards been in operation when they offered themselves for the ministry they would not now be in Holy Orders but

witnessing more effectively in a lay capacity. The Evangelical has to be particularly careful because the experience of conversion results in a natural desire for full-time service and it is easy to think that the ministry is the obvious choice ; " it is in fact nothing else but plain silly to turn a good and valuable church member, faithfully doing his job as a Christian layman, into a second-rate and frustrated parson ".[5]

It is not enough that a man should be converted and filled with enthusiasm to reach others. As the vicar of a parish he will need some administrative ability and the gifts of leadership. He must be able to guide and control his staff, win their confidence and inspire their loyalty. He will be responsible for the services of the church, for the oversight of its activities, for the initiation and direction of policy. He must carry with him his parochial church council. He must be alive to the needs of the whole parish and he must take his place in deanery and diocesan affairs. He may have to take a strong line in combating attempts to lower the standard of the Church's family life through concentration on its own enjoyment and the neglect of its corporate responsibilities for the evangelism of the whole parish. He ought to be able to preach convincingly to an intelligent congregation, and he should be " apt to teach " so that he can build them up in their holy faith. If his message is faithful it will not be popular and it will need more than sincerity to commend it : he will need love and a happy infectious enthusiasm to carry his people along with him. Not every man has all these qualities in equal measure, but they are the qualities that are needed, and he ought at least to be seen to possess some of them and be capable of growing into the possession of others as his ministry develops.

Where are such men to be found ? Without doubt primarily in the parishes where, as we have seen, a ministry of the right type will find them and bring them out. The schools are disappointing as a recruiting ground ; the grammar and secondary schools because there is little opportunity for the kind of work which is essential to produce the right result, and the public schools perhaps for the opposite reason that too much is done but it is often misplaced activity. A former Headmaster of Harrow explained that every visiting cleric preaching in the School Chapel felt he had a priceless opportunity to push the claims of the ministry, so that it fell on deaf ears. Nevertheless, a quite different type of activity has been successful in the evangelization and building up in the faith of schoolboys at Camps and Houseparties held in many places throughout Great Britain. A significant proportion of these boys have had the vocation to the Ministry presented to them in such a way that there have been added to the Ministry some excellent candidates of the very best type. It is not too much to say that from the Evangelical point of view this is one of the most encouraging features of the present time. Of course there are other fields to be harvested besides the parish and the school. Many men reach a decision through their contact with the Christian Union at the University, and a surprising number have come to spiritual consciousness while doing National Service.

Whatever criticisms may be levelled against the time spent on National Service by young men in general, it is certainly a most

valuable experience for intending ordinands thus to mix with men of all types in so intimate a way. With the ending of the system of National Service it would be a useful alternative if a period in industry or commerce were regarded as part of the necessary training. Every ordinand not over the age of twenty-five is now expected to read for a degree. This does not imply the assumption that the man who achieves a "first" will therefore be first-class, or that it is not recognized that some who could not obtain a degree might still be first-class parsons. In an age when the general standard of education open to all is so much higher, it is essential that the minister be at least the equal of his people intellectually. Older men, of which there is a considerable proportion among ordinands, are subject to the decision of their Bishop as to the length of training required, and usually go direct to a Theological College and not to a University.

* * * *

The problem of finance for training does not appear to be a very serious one. C.A.C.T.M. will give generous grants towards College fees, and considerable help is given by the various Ordination Funds. Some Colleges are finding that the scale of fees is insufficient for solvency ; but when they increase their fees, C.A.C.T.M. are not always prepared to recognize the new scale, and either refuse to increase their grants or give only a slight increase, which leaves a gap which has to be provided for by the ordinands themselves. This causes some heart-burning, but the attitude of C.A.C.T.M. is understandable because an unlimited generosity could be misused by the colleges or by the students. It is inevitable that the ability to obtain the necessary finance for their education so easily induces in students something of the "Welfare State" attitude. On the other hand it must be remembered that these men are turning their backs on the vastly greater financial rewards which a secular occupation would offer, and an increasing number are taking secular jobs in vacations to help provide for themselves. This welcome development is not always approved by college principals !

Early marriage is a characteristic of a prosperous age, as every population expert knows. The authorities have frowned upon the early marriage of ordinands but without success, and they seem now to accept as inevitable the quite common event of marriage during training. This, of course, considerably complicates the financial situation. It is in the parish where this is felt most. Not only have the stipends of assistant curates increased (in some dioceses they are not far short of that of incumbents), but accommodation has to be provided. For a married curate with a family it means buying a house and, because of marriage and children's allowances, providing a considerable stipend. This is quite daunting for many parishes, and for some quite impossible. In consequence it is often the most needy parishes which are left without curates. Ordinands can't be blamed if they appear to go to parishes which are better able to pay.

In the meantime the desperate shortage of men continues. Clergy are working single-handed in many parishes of up to 10,000 or more. Inevitably the most difficult parishes, often in rather forbidding and

sordid surroundings, are the hardest hit. It is not surprising that vicars are often discouraged and even in despair, and occasionally break down under the strain. It is true that Evangelical colleges are full and that for several years there has been a steadily increasing number of first-rate men coming forward. We can thank God for this. But the over-all picture is by no means cheerful. The figure for ordinations in 1959 has just been published and it is very slightly down on 1958. There are signs of a recession which may be slight and temporary, but is nevertheless disturbing. At present a smaller total of men is attending selection centres. It is impossible to prophesy on such slender evidence, but, at least, it forbids us to assume that all is well, and it is a certain indication that we have not yet begun even to ensure the maintenance of the present numbers of our clergy. It is impossible to exaggerate the gravity of the situation. Not only is the parochial system which is the glory and privilege of the Church of England in danger of breaking down, but, what is far more serious, the Church is failing in her responsibilities and opportunities in a critical period of the nation's history. When the nation is threatened with the mortal dangers which affect luxurious living, and the world lives under the shadow of a war of total destruction, the Church is weak and her witness is enfeebled. Our most urgent task is to pray for a revival which could transform the situation, and that the Lord of the harvest will thrust out more labourers into the harvest.

[1] F. R. Barry: *Vocation and Ministry*, p. 62.
[2] *Op. cit.*, p. 164.
[3] *Op. cit.*, p. ix.
[4] *Op. cit.*, p. 71.
[5] F. R. Barry : *Op. cit.*, p. 104.

Training for the Ministry

By Donald Coggan

ONE thing is abundantly clear to anyone who has to write on this subject. Unless a man who has been twenty-five years in the Ministry (or, for that matter, fifty years) is still training for the Ministry, he were better out of it. For to anyone not blind to spiritual issues, the size of the task of the Ministry increases with his exercise of it. What a miracle, that to *me*—" less than the least of all saints—is this grace given " ; that to *me* is committed the word of reconciliation ; that to *me* a voice has said, " Go, tell this people . . . " ! New every morning is the miracle. As he ponders, prays, reads, preaches, administers the sacraments, visits, the clergyman constantly sees how vast are the issues with which he deals ; how rich the treasure with which he is committed ; how feeble a beginner he is at his craft. So, like any athlete, he keeps in training. So, as the middle years come and go, he watches against that " fatty degeneration " which makes him slack, and which closes his eyes to the miracle that *he*, of all people, has been counted faithful, being put into the ministry.

That all needs saying. But it is clear that the Editor, when he asked for an article on *Training for the Ministry*, had in mind the early years of training. So, I shall divide what I have to say into two parts—pre-ordination training, and post-ordination training.

* * * *

What kind of man is needed in the Ministry of the Church ? For it is of no use to talk about training until we have talked about the man to be trained.

Clearly, he must be a man with *a first-hand knowledge of God in Christ*. Unless his heart beats a bit faster than usual when he reads the New Testament phrase " my Gospel ", let him think again before he knocks at any theological college door. More need not be said ; but any ordinand reading this need not bother to read further unless he knows the meaning of the sentences I have just written.

Again, he must have *an alert mind*. The adjective was carefully chosen. I did not say a brilliant mind, though the Church is in need of plenty of those. But not *many* William Temples are called, else most of us would be otherwise employed ! What God does demand is an *alert* mind. Too many—to cull a phrase from T. R. Glover—" cultivate mental fog and call it reverence ". The result can be seen in the attitude of the congregations to which such men minister. Comes the time for the sermon, and the congregation sits back, composed, " at ease in Zion "—all too obviously unexpectant. The God of their Vicar (or curate) is *too small to be interesting*, and the last thing that the proclamation of His message could be called is *exciting*. But—here is a man in the pulpit ; maybe he was never a Fellow of a University college ; maybe he has never written a book, and could not

do so to save his life. But his mind is alert. He has caught a vision of "the many-splendoured thing"; he is constantly reading, and learning from books and from men; his prayer life is alive. *His* congregation sits up expectant—there is probably a word of the Lord for them today, hot, relevant.

I leave on one side the question of his *physical fitness*—except to say that he will need to be reasonably tough if he is to do a job in which trades union hours are unknown and in which demands are constant. But of a closely allied question I would say a word. I refer to what I may call *nervous fitness*. He must be a man who knows where to take, and *where to leave*, his burdens. Too many clergy break down for the simple reason that they have never learnt that secret. They preach frequently on the wonder of leaving sin at the foot of the Cross; they know their New Testament on this, and their Bunyan. But they themselves do not know what it is to leave their worries there and to go on their way rejoicing, and at rest.

"At Thy feet I lay them,
And I leave them there."

"Them", in the first of those two lines, need not only refer to sins, but to burdens and to worries and to the sense of inferiority experienced by some ministers of the Gospel. There is no need to go on carrying these loads.

* * * *

Given that, then—a first-hand knowledge of God, an alert mind, a reasonably fit body, and an experimental knowledge of what to do with his burdens—what should be said of a man's pre-ordination training? This is no place to try to lay down the law about the curriculum of a theological course, nor am I the person to teach *C.A.C.T.M.* or the members of theological faculties. But two things I would say:

(i) The first task of a theological college is to provide (as it is the first task of an ordinand to seek) a balanced diet of devotional and theological training. The early years of diaconate and priesthood can be, and often are, lonely times after the fellowship and exuberance of College life. Does the young clergyman know what to do when he kneels down? Does he know how best to use the daily offices and the periods of prayer and meditation with which he will preface every day's work? To begin to learn *that* is perhaps the most important thing he can do while he is at College. Nor is this a thing which, in its entirety, can be *given* by the College which trains the ordinand. For the ordinand himself will bring much to the learning of this. If he himself is non-receptive, not wholly living in love and charity with his neighbours (staff and students), and regarding the period of training as so much time to be got through before "the real job" begins, he will be in no frame of mind and spirit to learn to pray and meditate, and his later ministry will inevitably suffer. The very closeness of the community in which he lives, and the intensity of the disciplines which he is supposed to learn, will provide him with testings as severe as any he has hitherto known. He will do well to ponder on the ditty:

" To dwell above with saints in love—
Oh my, that will be glory.
To dwell below with saints we know—
Now, that's a different story ! "

Again and again throughout his ministry he will find that the point at which " our Father below " will seek to wreck his work is the point of personal relationships. Does he know how to get on with his Parochial Church Council, his organist, the leaders of his organizations ? Or is his approach such as to annoy them and to strain relationships ? The theological college is the place to begin to face this problem, against the background of a growing discipline of a life of prayer, sacrament, Bible study, and meditation. His college is far more than a place in which certain subjects are mastered, and certain examiners are defeated. It is the place where, through corporate worship and private prayer, through the discipline of the mind and of the spirit, and through the give and take of a life lived in very close proximity to his fellows, the metal of his character is purified at least of some of its dross and a vessel is produced at least a little more meet for the Master's use.

(ii) The second point I would make about pre-ordination training is this : It is a mistake to try to cover too much ground. The deacon should not be expected to be " the compleat parson ", any more than the young man who first goes on to the wards of a hospital from his medical school is expected to be a self-sufficient doctor ready for any emergency. When a young man is made a deacon, he has completed part one of his training, and part one only. That training is to be carried on, under careful supervision, through the diaconate and through the early years of the priesthood ; even then, the training has but begun. If this is true, then it would seem to be better to attack, during the College period, certain fundamental theological and pastoral disciplines only, and to leave other things undone, arrangements having been carefully made with the diocesan directors of ordinands that such matters shall in fact be dealt with in the post-ordination years.

* * * *

What are these " fundamental theological and pastoral disciplines " ? That is a very difficult question to answer, and I do not suggest that the following list is complete. Quite clearly, the candidate for ordination must come to grips during his theological college course with Biblical theology, so that he knows his way about his Bible and begins at least to glimpse the great doctrines of the Christian faith, with the teaching of which he will be put in trust at his ordination. With the detailed study of his Bible he will have to come to grips in the ensuing decades of his study ; but he must not go out from College until he has begun to get at least a bird's-eye view of " what it is all about ".

The other book which he will be using every day is the Book of Common Prayer. He must know how to handle this against the historical, theological, and liturgical background which gave birth to it, and in the light of the modern liturgical ferment in the midst of which he will exercise his ministry.

Almost every Sunday for the rest of his life he will be preaching. It is, therefore, of fundamental and crucial importance that he should concentrate on *this*, right from the start and during the entire length of his theological training. He must study not only *what* he should preach, but *how* he should preach. Let him face the fact that there is a technique, and the technique must be learnt (if he does not like the word *technique*, let him read his Charles Simeon and he will not be so ashamed of it). Nor is there any quick route to the mastery of that technique. We cannot afford to allow homiletics to be the Cinderella of the course. It must be resolutely tackled ; time given to it ; reading set on it ; sermons examined, and so on, during the pre-ordination days. *Then* a foundation will be laid for that criticism of his sermons which his Vicar (if he is worth his salt) will give him during his curacy. and for those schools of preaching to which he will (we trust) go from time to time during his ministry, as any specialist in other spheres would go to refresher courses in his own particular skill.

There is another matter to which attention must be given in his pre-ordination training. Can he " minister to a mind diseased " ? To a soul heavy-laden ? To a person, face to face ? Evidence would tend to show that only too often the theological colleges fail their men *just at that point*. And yet this is the very essence of the clergyman's work. If, after a period in a parish, people are not consulting him about their personal problems, he must ask himself whether he is not frittering away his energies on the husk and never getting near the kernel of his task. The heavy-laden came to Jesus and went away light of step. " Whose sins thou dost forgive, they are forgiven. . . . " Is the candidate learning to do the *real job* ? Or is he learning to do everything but exercise a ministry of release to the captives and recovery of sight to the blind ? I am not suggesting that this can be taught *in vacuo*, or by the learning of a little elementary psychology. But I am suggesting that the foundations can be laid of a ministry which will have personal dealing at its centre, personal dealing which is based on a knowledge of God and on an understanding of what men and their real problems are. The pioneer work in this country of Dr. Frank Lake with ordinands, and especially with clergy, has shown how tragically lacking at this point is the ministry of multitudes of clergy and (let it be frankly admitted) how lacking was their training in the elements of this craft.

I repeat that I have not attempted to outline all that must be taught in a theological college. I have singled out four subjects to which high priority must be given—biblical theology, the Book of Common Prayer, homiletics, and personal dealing. I have pleaded that it is better to go deep on certain essentials, leaving other important matters to be filled in later, than it is to cover a wide area of ground and achieve nothing at all !

* * * *

What of post-ordination training ? Here many of the subjects which to an ordinand are little more than theory will " come alive " as urgent issues with which he has to deal in the rough and tumble of his work. The relevance of the Bible will be seen in the parish in a

light very different from that in which it was seen in the lecture-room. Let the young clergyman, then, continue, on a deeper level, the Biblical study begun in college. The work he has done in a preliminary fashion in personal dealing will spring to life as he faces Mr. X or Mrs. Y, at grips with this complex or that, this sin or that temptation ; and he will find himself seizing eagerly on the insights given him by the study of psychology or psychiatry. Ethics will no longer be a dull subject to be swotted up for G.O.E. It will be a series of problems which he is facing in pulpit, in Bible Class, in Sunday School, in personal interviews.

Again, when he has been in the ministry a few years he will, all unwittingly, have fallen into habits, bad habits, of which he is entirely unaware. Many are the dear old ladies who have told him that no one has ever preached like that before (*could* that remark be taken in more ways than one ? He had never thought of that !). Few are the faithful friends who have told him that sometimes his pulpit work was shoddy, his style poor, and his diction well-nigh unintelligible. It is time he pulled out for a short while ; made a tape-recording of a sermon ; played it over to a candid and skilled critic ; and accepted his judgment, however critical and humiliating that judgment might be. (When, oh when, will the day come that the Church of England will insist that after ten years in the Ministry a man must have, say, two months in which to go into dock for re-fitting ? It is a thing much to be desired ; and the effect of such a course of action on the ministry of the Church would be beyond all telling.)

By the time he has been in the ministry a few years, the young priest should have some department of theology which he would like to make especially his own, to which he is prepared to give whatever spare time he can set aside, for which he will collect all the material he can lay hands on. His study may or may not issue in an article or a book—that is quite secondary in importance. What does matter is that he has got something which will keep him constantly interested (and, incidentally, interesting !), a source of refreshment and mental and spiritual invigoration. It may, if his make-up and training fit him for this, be a purely academic subject ; it may, on the other hand, be a subject very closely related to the work on which he is engaged in his parochial activities. Let him feel after a subject ; let him seek good advice ; let him adopt a theological or pastoral " child " on which he can, over a period of years, lavish his care.

I wish to close this article with a plea. All too often the post-ordination training of a young clergyman is very badly related, if related at all, to his pre-ordination training. All too frequently his later studies are repetitive of what he has done before, and of little use to the life he is living and the work he is doing as a clergyman of the Church of England. The result is two-fold : he is bored—that is bad enough. But worse, he forms, almost unconsciously, a determination to drop study as soon as the supervision of his early years in the priesthood ceases. Of course, he never *says* this ; he scarcely even *thinks* it. He simply says that he has not time to read ! But stop reading he does, and his shelves and his preaching bear witness to his mental nakedness.

What can be done to avert this tragic state of affairs? My plea is for much closer *liaison* than now exists between the theological colleges and the directors of post-ordination training. If this could be achieved, by means of conferences and so on, I think the load of teaching at the theological colleges might be lightened, and the post-ordination training considerably brightened, to the lasting benefit of both!

This article is, necessarily, a very small thing on a very large subject. On many important aspects it has not even touched. But I believe that, if its main tenets were worked out and followed up, less men than now would have to say, in the later decades of their ministry, in wholly minor tones, "*non talis sum quam eram*". More would be able to say, even as physical strength declined: "I keep pressing on toward the mark for the prize of the upward calling of God in Christ Jesus".

The Work of a Parish

By John Goss

"THERE are three things which have not changed with time; the hunger of the human soul for God; the satisfaction of that hunger in the Gospel; and the Church's trusteeship as the steward of God's Word and Sacraments." So wrote R. C. Joynt in 1934, and his words are as true today. To his three changeless factors might well be added a fourth—the character required in those to whom is committed the leadership in ministering the Gospel of Redemption. "Christian Stewardship" is the phrase of the hour—too often hinged to money-getting—and the adjective should be underlined, for without that quality in its fullest reality no man can be found faithful, and no effort, however spectacular can prove truly fruitful. The work of a parish is a particular stewardship—that of precious souls committed to the care of one chosen and called to this great task, and the character demanded of him, if he is to be found faithful, is that of a Man of God. Rightly does the Ordinal declare the Christian Ministry to be "an office both of so great excellency and so great difficulty". The qualities are the same in every age, and the excellency will be maintained and the difficulties surmounted only as it can be said of the minister as it was of Elisha of old, "I perceive that this is an holy Man of God". Where that can be said we may be sure the excellency will always transform the difficulty, and helps will not be lacking to minister the Bread of Life to fainting souls, even where the cure of fifteen or twenty thousand of them has been committed to one ordained minister.

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Remembering that the basic needs and problems are the same, though patterns vary and proportions change, let us consider first

the work of a rural charge. Here, after all, is where the parochial ministry began, and, despite swelling populations and increasing urban densities, sixty-five per cent of the parishes of England still have populations under five hundred ; so here is where the majority of our clergy will spend their working lives. The study of the country parson on his benefice has often been undertaken for pleasure and given as a scene typical of English country life. It has seldom been essayed to derive from it those fundamental principles which govern every sincere and effective ministry. Despite the changes of recent years, most country parsons still have a task well within their spiritual and physical capacity. They can still be shepherds with a knowledge of and concern for each single sheep, and the time to pray about the personal needs of each of them. Their pastoral labours are not impeded by the mass of organization and office work which clogs the efforts of their urban brethren. While the tempo of country life has quickened in this age of speed, there is still time to visit regularly and methodically, to lean on a gate and talk, to wander through the fields and meet the men at their work, to take a leading part in every aspect of village life and really enter into the interests of their people.

Thank God that the true pastor of the George Herbert type is still to be met with in the country, and the joy and satisfaction of the personal ministry is seen shining from his face and reflected in the lives of his people. In such places there is no lament about empty pews and no lack of ready help for every parochial need. Village life wilted badly when the complex rush and bustle of modern ways invaded it, and it is noteworthy that it regained its poise and peace most quickly where the church was alive and the parson a pastor. More than one local authority has testified to the unifying power of the parish church in holding community life to a high standard and integrating its various interests for the common good. At the same time, it must be admitted that, on the whole, the rural ministry is sadly languishing today. This is partly due to a definite change in the type of man coming to serve the country churches. Too often he has a background which is entirely urban—a great handicap not easily surmounted even by the most zealous minister. Country life is country life, despite all the changes, and it is no use pretending that anyone can fit into it easily and without experience, let alone lead it in matters spiritual. The new vicar who is observed by his parishioners planting potatoes as if they were shallots or who refers to kale as cabbage, or barley as wheat, is unlikely to make much mark with his pulpit utterances, or much progress in gaining the sympathy of his flock. A great need, and one that could be met without much difficulty, is for a " Preliminary Training School for Country Parsons " in every rural diocese, where these raw recruits from the towns could be somewhat acclimatized and so saved at all events a few years of futility and frustration.

Pastoral reorganization and minimum stipends are other factors that militate against a settled and efficient rural ministry. No man can look after three or four parishes, however small the population, with satisfaction to himself and his people, and the more remote the charge the more difficult it is to fill when there is a wide choice at the

same stipend. Essential as was the Pastoral Reorganization Measure in view of the acute shortage of clergy, it has too easily become an accepted part of the order of things, and a frank appraisal of its results must cause grave concern for the future of village church life. It is no uncommon experience in many rural areas to find the normal congregation dwindled down to two or three, and in some places to have altogether disappeared. How easy it is then to regard a church as "redundant" and practically to close down what should be a centre of vitality in the district. The proximity of other churches is no excuse, as anyone who knows the local pride and stubborn conservatism of the countryman will agree. On paper in the diocesan office these unions seem reasonable and workable, and are, of course, a great help to the Stipends Fund. From the practical, pastoral point of view they can prove disastrous, and the selling of "surplus" parsonages strikes a chill into the hearts of those who have watched this sad process of putting up the shutters on church life before and know the inevitable result.

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If we believe that we are the Church of the Living God, and hold our commission from Him, then we must keep the ideal of a parson to every parish, and pray and plan for its return in fact in years to come. For the time being, it is still possible in a limited form by keeping large groupings to a minimum, and training "locums" to fill the gaps. The merits of what is called the "Part-Time Priesthood" are being urged again, but there is no reason why the "persona" in the smaller places need be in Orders at all. Bearing in mind the fact that it is only through the noble work of our Lay Readers that many churches keep open today, let an army of godly laymen be trained and commissioned and used to keep alight the lamp of faith in every place, conducting services, preaching the Word, ministering to the sick as they visit the people, leading organizations and generally supervising the parish under the direction of the Rural Dean. Some of them might, eventually, be ordained and remain in their charge; others would wish to continue to work as laymen as long as they were able to be of service. Such a plan would, at all events, refute the common criticism that the Church is forsaking the countryside, and would maintain the work and witness until such time as the ordination graph rises again to its proper level.

The country clergyman, with a love of souls, settled in his benefice, not seeking preferment, knowing, loving, and teaching his people, is an influence for good, and a strength to the Church far beyond the confines of his parish. The successful extension of church work in the great urban areas after the Industrial Revolution was largely staffed by godly men and women who had moved in from the country, and it is still so today. A clergyman lately instituted to a parish of 20,000 in the Black Country writes: "I got a congregation of ten the first Sunday, but the only person to come to the Prayer Meeting is a gift from God, a young apprentice whose home is on the Welsh Border, and who is full of zeal and enthusiasm to help me evangelize this enormous population." If the town parson has little time for

the intense personal work needed to build up new converts into strong working Christians, let us be thankful that this can still be done in the country, and let those who are privileged to be doing it regard such endeavour as their contribution towards the conversion of England.

Contrary to much that is spoken and written, given the proper staffing of parishes, the future of the Church in the country is full of hope. The immense changes in working and social conditions in the past fifty years must be, in the long run, favourable to a revival of religion. The better payment of the farm worker, his improved housing, modern education, and speedier communications, have done much to remove the sullen, apathetic attitude which was once so common. The mechanization of agriculture has brought farming into the top group of profitable occupations, and the modern farmer and his family have a strong interest in the improvement of local conditions and the strengthening of community life. The passing of the Squire and the Big House has left the parson with a wonderful opportunity of leadership, and a man who gives a strong spiritual example, provides simple, Prayer Book services at sensible hours, and enters into all that is good in every part of village life, will never lack encouragement and co-operation, nor a congregation.

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To turn from the country to the town is to be confronted with problems vastly different, and yet the same fundamental pastoral principles must apply if the minister is to "take heed to all the flock". If "taking heed" involves following the apostolic example of ministering "both publicly and from house to house"—as it surely does—the town parson faced with even a moderate population of ten to fifteen thousand might well be tempted to despair. To be charged with the care of such a large number, and to face it singlehanded, is no uncommon experience when curates are so few and far between. Yet it is of the first importance to maintain the principle, if only as an ideal. It will be a sad day indeed when the national Church repudiates her responsibility for every soul in the land, and the rapid growth of urban areas is surely a reason for the extension rather than the abandonment of the parochial system. Leighton used to commiserate with the London clergy when the extent of their cures prevented the giving of individual attention to their flock. In his retirement he wrote: "Were I again to be a Parish Minister, I must follow sinners to their homes, even to their alehouses." That is the spirit of the true pastor, and is all-important even though he can follow but one sinner at a time.

"It is required of stewards that a man be found faithful", and a man's faithfulness in parish work can be limited only by those physical and material conditions which are beyond his control. For the town incumbent there is the same sense of satisfaction in duty faithfully performed in the regular visitation of a tenth of his population as there is to his country brother who can knock every month on every door in his parish. What is needed in the towns is an overall strategy, agreed by bishops, clergy, and laity, as to the method of attack on these dense populations, and a pooling of resources to put it into

effect. This is not to advocate the wholesale combining of parishes and the " clerical flying-squad " methods which have been tried and found sadly wanting in several places. It is rather to provide the encouragement and sympathy and prayer-backing which a hard-pressed town parson must have, together with the practical assistance of such men and monies as are available.

There is a strong temptation to suppose that little can be done until there is a great increase in the number of clergy. The town parson is expected to be content with baptizing, marrying, and burying, signing forms, and visiting as many of the sick as possible. Church halls to seat two or three hundred are run up on the vast housing estates, a young man of little or no experience installed, and left to scratch at the surface of a problem which should be the concern of the whole Church. Meanwhile a whole generation is born and dies without coming under the sound of the Gospel, and the great opportunites before the national Church are lost forever. We have much to learn from the Early Church, which faced a similar problem of obtaining entry into a pagan society, and met it by the full use of all her believers. To read the lists of " fellow-helpers " in the Epistles and the Acts, is to realize the answer to the insistent question, " Whom shall I send, and who will go for us ? " It is to use and send those who have accepted Christ as Lord and Saviour, and are therefore committed to this very task. There are industrial and residential parishes today where the Church is on the march because the leader is content to lead, and has inspired his followers to get to grips with the foe, and to find lodgement in his territory from which further advances can be made as reinforcements arrive.

Just as Evangelical churchmen years ago preached " Christian Stewardship " and set a high example of planned giving, not merely to maintain the home Church, but to send missionaries to the far corners of the world, so today they may claim to have led the way in the training of lay leaders. It is worth considering, in passing, the effect on the life of the Church if the initiative and zeal which give rise to such important developments were removed by the present unfortunate tendency to discourage and repress those who hold Evangelical opinions. It is also worth remarking that the revival of the Church might proceed if such men were given posts of authority and responsibility from which to inspire it. There is, of course, nothing new in the scheme for training believers to lead. It simply follows the scriptural pattern restored in this country at the Reformation, to become the source of manpower for the Evangelical Revival, and the reason, not only for the progress, but for the establishment and maintenance of Methodism.

About a hundred years ago, Henry Venn, finding himself in what was then the poverty-stricken, vice-ridden, straggling village of Drypool, and unable himself to deal with the large numbers who never came near the church, trained and led a band of fifty parish workers and established the pastoral methods of work for which the Hull area has ever since been famous. It is noteworthy too, that the Church Pastoral-Aid Society, founded in 1836, was to work for its objective of the salvation of souls by " granting aid towards maintaining faithful

and devoted *men or women* to assist the Incumbents of parishes in their pastoral charge ", and has always used a good proportion of its income for lay agents. Where these methods are adopted and extended, converted men and women in each parish being encouraged to volunteer their help and to be commissioned for the work after due training, there will not only be no problem of manpower, but a remarkable spirit of devotion and determination will spring up in the parish as the congregation gradually becomes a working fellowship, in very fact the Body of Christ, with every part of the work conceived and nurtured in prayer and empowered by the Holy Spirit.

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The parish minister should be careful to maintain his right to shepherd every soul within his cure. There is an increasing tendency today for parishes to be invaded by diocesan officials of one sort or another, who, in virtue of special training, are held to be more competent than the incumbent to deal with some section of his population. Large works and factories must have " Industrial Chaplains ", schools and colleges " Advisers in Religious Education ", and so with various other institutions and social divisions, until the parson finds a great part of his charge usurped and the loyalties of his people divided. By all means let him make full use of the specialists, but they must be under his direction and control, and he must be able to plan the strategy of his parish work as a whole and seek to bring every person in his cure under the sound of the Gospel. In many parishes, moreover, he will be able to find his own specialists from among his congregation, and to make specific parts of the work their special concern. A factory-gate meeting is twice as effective when addressed by a retired shop steward, and a school or college Christian Union will really flourish when led by one of its own members. The number of openings for evangelistic enterprise to be found in the average town parish is quite amazing, and the building up of the team from among the congregation begins from the moment the need and intention is made a matter of prayer. Of all the aspects of parochial life today there is none more encouraging than the increasing emphasis on the Parish Prayer Meeting as the one essential fixture of the week. Many clergy are also making a point of organizing an annual House Party, at which the work of prayer can be increased and the fellowship and training of the team developed.

Again, be it said, there is nothing new in all this. These methods, or variants of them, have been tried and proved successful in many parishes through the years. The publicity given to such endeavours nowadays simply arises from the sad fact that live parishes are so often bright spots against a sombre background of empty churches, weary, disillusioned clergy, and apathetic people. Why have not the bright spots spread their influence and penetrated the darkness round about them? Many of the live parishes are Evangelical, and have with the virtues, inherited the weaknesses of their tradition. The open opposition to Gospel preaching in the last century kept the Evangelicals within their own territory, and, not unnaturally, encouraged in some of them a spirit of resentment, suspicion, and

self-satisfaction, to the great detriment of the Church and of the progress of the Kingdom. If the great contribution these parishes could have made had been welcomed and encouraged by the Church and used to the full, we should surely have seen revival in England long since. It may be said that the hostility persists today, latent if not open, and that Evangelicals are not wanted in the wider life of the Church. Those who say so have often done nothing to test their theory. In recent years it has usually been the case that where an Evangelical parish has entered fully into diocesan life and made its voice heard in its affairs, there has been a welcome spirit of fellowship and interest and a readiness to use its contribution to the wider sphere of work. This is the way to expand our work and increase our activities, and it can be done without any compromise of principle. A generation is growing up which knows nothing of the great traditions of Bible teaching, evangelism, and pastoral work which Evangelicals believe to be the true genius of the Church of England. Let us take every opportunity of enlightening them, and, as we do so, strengthen these principles among ourselves to stand the strain, and emerge unbroken from the conflicts and pressures which may lie ahead.

Exacting and disappointing as it may be sometimes, there is still nothing quite so thrilling and rewarding as the endeavour to fulfil the Lord's commission in the setting of a parish. For the minister the task must often seem quite beyond his powers even when helped by a loyal band of fellow-workers. He can accomplish it only in the strength of the promise given by the Lord to the Apostles, and as he, like them, gives himself up in complete dedication to do the Master's will. This singleness of purpose is born only of a singleness of mind and a rock-like character such as that shown by John the Baptist, who "did no miracle" indeed, but who yet compelled attention and respect and the declaration: "All things that John spake of this man were true!" It is the faith that springs from deep certainty as to the Person and Work of Jesus, expecting Him to "restore the Kingdom", that merits the great promise: "Ye shall receive power." In that power and with the commission that accompanies it, we may calmly face the problems of parish work and go out with the anointing of the Spirit "to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord . . .".

The Ministry of the Word

By Hugh Evan Hopkins

"THE Vicar was in good form this morning", says one choirman to another in the vestry, and the Vicar, who overhears the stage whisper, goes home to his lunch with a lightened heart. He could never quite curb his longing to be appreciated. "A bit off colour today" might so easily have been the words that were spoken too loud—in which case the clammy hand of depression would settle upon father as he sat down to the Vicarage cold meat and salad. In either event, two great errors have been made within a quarter of an hour of the end of the sermon. The hearers have judged the sermon as they would a lecture, a film, or a television feature—for its general interest and entertainment value—and the preacher has succumbed to their judgment.

This happens far too often. So long as the congregation regard the sermon, as most of them do, as a human composition, a discourse which the incumbent or curate has composed for their benefit, they will be listening to the voice and thoughts of a man. It is their much loved or greatly respected "Mr. Smith's" views that they expect to hear. In the vast majority of our churches, this mundane outlook prevails. Our people do not expect to hear *God* speak to them. If the preacher suggested explicitly that they were in the pews to listen to the Almighty through his words, they would begin to think him pretentious and "bigheaded". It never seems to strike them that for Mr. Smith to use the pulpit as a forum for his own views is itself at all pretentious. It is part of the set-up which is taken for granted. There has to be a sermon—the shorter the better. If they are lucky with their vicar, he may be "good at it". If he's not, then one very important reason for going to church falls to the ground, and a few more non-churchgoers are added to the great mass of "fringers". Meanwhile the true preacher, in the privacy of his heart, becomes seriously concerned. Why? Because he knows how large a place the sermon has in the mind of his hearers, how many of them judge the value of churchgoing almost entirely by it, how earthly is their measure of its value, and what a struggle it is to know how and what to preach faithfully.

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If this is at all a true picture of our Church today, an age which endures a continual barrage of religious addresses and talks over the radio and television added to the routine of regular preaching on Sundays, then we are in a parlous state. Until we can ourselves, with our people, ask of a sermon, "Is there any word from the Lord for us?" the ministry of preaching is not rightly understood. In the days of the prophets, men and women would gather round to hear what God had to say to them. They did not, as far as we can trace, discuss the eloquence, skill, intelligence, or vivacity of Isaiah, Jeremiah,

Amos, or Hosea. For them these men were simply the channel through whom God spoke to them—nothing less. The prophets themselves had the audacity to begin their sermons not with a timid invocation of the Trinity but with the words "Thus saith the Lord", "Hear ye the word of the Lord". These great preachers, as their New Testament counterparts after them, regarded their calling as a divine one. They stood up to declare and announce something which they had not themselves composed, but which had been given to them. No doubt the process which went before their speaking involved them in long hours of meditation and study of the sacred Scriptures. No doubt their own souls were searched time and again before they stood up to speak. But the source of their inspiration was God. It was by his Spirit that their hearts burned within them and their words caught fire. It was by his Spirit that these glowing messages enlightened the hearts of their hearers. It was all God's work. It should still be so.

Though our congregations are ignorant of the fact, and though many preachers seem to have forgotten it, every Anglican priest has been given authority not by the Church but by the Lord of the Church, to be a "faithful dispenser of the Word of God and of his Holy Sacraments." At his ordination he is handed a Bible and told, "Take thou authority to preach the Word of God." Prayer is made for each ordinand that "God's word spoken by their mouths may have such success that it may never be spoken in vain", and that the congregation may "have grace to hear and receive" what they preach as a means of their spiritual salvation. There is no suggestion anywhere in the Ordinal that the preacher's task is other than a divine one. When we administer the Holy Sacraments we often feel this sense of divine authority. But do we always carry it with us into the pulpit? Do we preachers regard the pulpit as *belonging to us* in a way that the Holy Table does not? Preaching will never come back to being a power unless and until we recognize the handling of God's Word in public to be as sacred a task as handling the elements at God's Board. The crying need of our day is not for more or shorter or better sermons. The ears of the listening public are bombarded with religious messages today as never before. What is desperately needed is for the words of men to be recognized, by preachers and hearers alike, as the very word of the Lord. Then, and then alone, will the multiplicity of sermons lead to dealings with God.

This sense of authority, which relieves the preacher of his burden in one way, lays it on him in another. The wearisome weekly task whereby thousands of clergy reach the end of every week desperately hoping that they have been able to scratch up or put together something which will get them by for the approaching weekend—becomes, when the sense of divine authority dawns on the preacher's soul, a quiet query, "Lord, what wilt Thou have me to say?" The Word of God, with its plethora of ammunition provides the depot from which, under the guidance of God's Spirit, truths are withdrawn for use in the conflict with apathy, ignorance, and sin which every sermon involves. The Word is the Lord's and the delivery of it is dependent on his enabling power. A preacher's burden can be halved by this thought. On the other hand, in dealing with eternal issues, in bearing on his heart

he needs of his people, in loving the unlovely, and praying for the eedy, the preacher is right in regarding his duty as a "burden". hat was how Isaiah, Jeremiah, and many of the other prophets egarded the message of the Lord which they had to deliver. Preaching s a task no one dare lightly undertake, for the issues are those which ouch on eternity. "Every time the message is told, the whole situaion is charged with the supernatural", says J. S. Stewart (*A Faith o proclaim*, p. 45). The responsibility is heavy. The privilege is lorious.

It is, then, a burden, but a burden which is not, like our sins, intolerble. What is asked of the preacher is not great ability or striking uccess, but simply faithfulness. One does not have to be particularly ifted or well trained in order to be faithful. It is something we all an and must be. "Be a faithful dispenser of the Word." "He hat hath my word, let him speak my word faithfully." (Jer. xxiii. 28). Paul refers to preachers as "stewards of the mysteries of God", nd goes on to say," It is required in stewards that a man be found aithful" (I Cor. iv. 1,2). He is to be honest with the Message enrusted to him, but he does not have to add to it, embellish it, or lter it at all. He passes it on as he receives it. Peter writes of the linistry of the Word, "If any man speak let him speak as the oracles f God" (I Pet. iv. 11), suggesting similarly that there is a stewardship f speaking (v. 10) in which the work is God's, the gift is God's, and the race of God avails for the speaker. The force of the word used by Peter (*lalein*) seems to be that the preacher is to be a channel for the ving Word, not a mould to reshape or alter it. The Water of life as to be passed on intact and unadulterated. It is not plastic to e moulded and shaped. The preacher must, of course, understand t, but it is of too holy origin for him to dare to influence it. Preaching, n Calvin's view, is as much the Word of God as if men "heard the ery Word proclaimed by God himself" (*Institutes* I. vii. 1; quoted y T. H. L. Parker, *The Oracles of God*, p. 50). John Milton wrote hat "when God commands to take the trumpet, and blow a dolorous r a jarring blast, it lies not in man's will what he shall say or what e shall conceal" (*Reason of Church Government*, 1641). God of ourse uses the personality and gifts of the speaker today as in earlier imes—but no preacher has a right to rely on this, nor to allow it to istort the essentially divine nature of his calling. His words are he channel for God's Word. This becomes clearer as we note that Peter speaks of "the oracles of God". An oracle is altogether other han the one who hears and passes it on. It is totally independent f the channel of communication. In Acts vii. 38 Stephen uses the ord "oracle" of God having given the decalogue to Moses—the ivine authority of the law, something given from above, not locally orked out. Paul refers in the same terms in Romans iii. 2 to the ld Testament Scriptures, such an important part of the preacher's aterials, whose significance as a living part of God's Word must be ecognized. The writer to the Hebrews (v. 12) reminds his readers hat even the first principles of Christian truth, to be taught to the gnorant, are yet divine oracles, which no man could have invented.

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With this fundamentally important aspect of the Ministry of th Word in the back of our minds, the fact that our preaching is n ours but God's (see Gal. i. 10,11), we can consider certain features the true sermon which may help us to pattern our preaching on high standards than the average congregation is likely at present to expec

First and foremost, as we have seen, a sermon must be Biblica We are entrusted with what the Reformers called the *ministeriu verbi divini.* "When we enter the pulpit, it is not to bring the our dreams and fancies," says Calvin. The task of the preacher, our fathers in God at the Lambeth Conference recently reminde us, is to "make the Bible come alive"—not to assure his congregatio that he has listened to the six o'clock news. Of course, part of th process of making the age-old Scriptures vital is to relate them to th days we live in. But that is a different thing from searching th concordance to find a text on which to hang a discourse whose ma inspiration comes from the news of the world or the preacher's ferti imagination. Biblical preaching need not necessarily take the for of expositions of consecutive passages in the Bible, though the examp of Calvin, Wesley, Spurgeon, and Simeon on these lines is not to b despised. Some preachers can hold a congregation week after wee like this, but they are usually exceptional men and an exception congregation. Our people certainly need to learn the content of th Bible, and every parish should provide opportunity for this kind serious study to be undertaken.

The second essential feature of a true sermon is that it must b relevant. Peter, in the passage already seen, written at a time serious crisis, thinks of the divine Message more particularly as a wo suitable for the hour. An oracle, in its classical usage, is essential the divine answer to a special situation, the mind of God interprete relevantly. Preaching, though divine in origin, has to come "dow to earth". It is the vehicle by which the Lord gives his answer the crises of people's lives. The Incarnation of our Lord was h coming down to earth. Preaching the Word of God by the power God is, in a sense a reincarnating of the Saviour that men may see an hear him once more, and respond to him in the setting of their dai lives. We need to see with Francis Thompson "the traffic of Jacob ladder pitched between Heaven and Charing Cross". Men want believe in Christ "walking on the water not of Gennesareth b Thames". They have to learn the meaning of "Immanuel, whi being interpreted is, God with us". That interpreting is the preacher task. The language we use must be in terms the listeners can unde stand. The doctrines we teach must be in symbols they can appr ciate. Preachers with an academic background and whose ma hobby is reading theological books or highbrow papers taken by t people need specially to remember that the intelligence level of t average man and woman they meet is reckoned as fifteen years. N wonder Spurgeon had to remind his students that they were to "te sheep, not pasture giraffes".

A true sermon then must present its esoteric Biblical truth fram in a contemporary setting, where it can be seen not as a mystery confin to the initiated, but a message which fits the pattern of its hearer

ves. To do this well, the congregation have a part to play, into vhich they have to be drawn. " Patiently, prayerfully, persistently ve shall teach that when the vicar or curate enters the pulpit, *the Church goes into action* in a great act of corporate worship ", writes he Bishop of Bradford, (*Stewards of Grace*, p. 90). The better the reacher knows his people, and the franker they are with him, the nore relevant will his sermon become. There is a two-way traffic of hought between the pulpit and the pew. If the words used are to ring back an echo of response they must touch on matters which oncern those who listen. To do this, some clergy find it helpful rom time to time to discuss with their people the substance and manner f their preaching ministry, and also draw from the laity ideas and naterial which they feel would fit a need. Preaching stimulated ike this can become an activity of the Church. The Christian commu- ity has a spokesman in the preacher. Many of his thoughts can be ormulated with the advice and help of the laity. They become more nterested because they have had a share in this side of their parson's vork. Their prayers are with him. When he opens his sermon he an sometimes draw out their sympathy and support by using the idding, " The Lord be with you ", to which they reply, with very real ntent, " And with thy spirit."

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There is one danger to beware in seeking to draw the congregation nto the making of a sermon. It is the temptation to want to please hem. Many years ago Bishop Gore said that " the disease of modern reaching is its search after popularity ". That may still be true. here is little trace of the " popular " preacher in the Old or New estament. There were demands for soft, soothing, and " smooth vords ", but the Biblical prophets and preachers spurned such sug- estions. When matters of controversy arose, when political or ivic affairs came under the searchlight of the Word of God, the kely reception each sermon would receive was the last consideration f the preacher. Similarly today, those who on Biblical grounds try o deal relevantly with such topical subjects as nuclear warfare, race iscrimination, discipline in sex, and honesty in business dealings, re quite likely to see their congregation thinning. Then they may be empted to turn their longing to be approved of into a bitter impatience vith the prejudice and passions of those who cannot agree with them. But the note of challenge must remain. Sermons must hit hard on ll matters where biblical authority is undisputed. The true preacher nly seeks to please his Lord, remembering there were times when he Great Preacher Himself saw the crowds dwindling away at His hard words " (cf. John vi. 60, 66 ff.).

There is one more quality of the true sermon which should never be orgotten. How little feeling, passion, warmth, so often lie behind he words spoken ! Would it be grossly unfair to suggest that the ecipe for many sermons today might run something like this : Take a teaspoonful of weak thought, add pickings from other minds, ir the mixture listlessly, water it down to taste, and serve lukewarm "? od forbid that we should stoop to any artificial stimulating of emotion

in preacher or congregation. But unless the speaker has himse felt the punch and pull of the truths he is handling, they will con across with a mildness which will leave everyone cold. Platitude however true, logic, however faultless, sentiment, however attractive,- none of these will send their hearers away saying, "The Lord h spoken to us. What can we do?" "When I mused in my hear the fire burned." It is when the preacher has himself deeply felt th truth and implications of his sermon, and when he can throw his who personality into the delivery of it, that he will be saved from the dea hand of routine. His sincerity and the truth of what he has to sa will be conveyed by the controlled emotion aroused. He will hav put himself into his sermon. The preachers who carry conviction a those already themselves convinced. The preachers who move me to action are those whose hearts have already been stirred. Not onl so. They will do so the more as their beings are moved not only b the truths of what they preach but by love for the persons to who they are preaching. "Though I speak . . . and have not love, I a a tinkling cymbal." The preacher's love and care for his people wi show itself in the warmth and feeling of his delivery. This it is whic more than anything else, will distinguish between the hollow ring an ecclesiastical duty performed, and the challenging resonance the trumpet of the Lord sounded by a modern prophet.

The Ministry of the Sacraments and the Occasional Offices

By Richard Coates

MUCH fun is often poked at the people who only come to church, it is said, "on wheels". They come, to use other terms of derision, when they are hatched, matched, and despatched. It is usually inferred that the ministrations which the Church has to give on such occasions are given grudgingly, and that their necessity is looked upon as a nuisance. It is clear that if such is our attitude then our main work lies in other directions, and the performance of the occasional offices must be treated as, in most cases, an unwelcome interruption in more rewarding work. Is this so? If it is, then the sooner we get through their administration and back to our work the better. I want to suggest, however, that the careful administration of the occasional offices provides us with our most fruitful opportunity, and that the right approach to them determines our whole parochial strategy. It is by these means that we come in direct contact with many outsiders, the many who are lapsed or loosely attached, and, of course, with our loyal adherents. If this be so, then we have in these services ready-made opportunities for evangelism, edification, and instruction. It is most important, therefore, that what we do and say on such occasions should be of great concern to us. What we say is already determined, if we keep loyally to the Book of Common Prayer; what we do will be determined by our personal approach.

It is well to remind ourselves of the significance of recent statistics which reveal the extent to which the sacraments and occasional offices are still used. About seventy per cent of the children in the country continue to be baptized in the Church of England. About fifty per cent of the marriages are solemnized in our Churches, and although there are no figures published it is practically certain that at least seventy per cent of the funerals are conducted by our clergy. In large parishes where the problem of man-power exists, these services are often the main consumers of time. To some clergy, therefore, their work is an endless round of marriages, baptisms, and funerals. They become rather jaded and weary of the whole business, and wonder if there are not other, perhaps more spectacular, methods which they ought to employ to convert the multitude. Without disparaging the highly organized and efficiently and expensively run evangelistic campaigns, which must of necessity disrupt the ordinary life of the Church, I am convinced that the more pedestrian methods of parochial work still produce better and more abiding results. After all, the occasional services are open doors of opportunity, and we must not neglect them in endeavours to force open other ways of reaching the same people, who come to us on the great occasions of life. It is my contention that the Parish Church must still be the centre of spiritual

life and activity, and that the old links between it and the homes and the hospitals and the cemeteries must be strengthened rather than ignored.

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The fact, that our Lord performed his first great sign miracle at the marriage feast at Cana in Galilee, is not without significance in our consideration of the value of the marriage service. It may even indicate our main approach. Among the Jews there was no specific religious service at a wedding, but there were significant and joyful festivities. Our Lord and His mother, no doubt as friends of the family, were present in Cana; and the miracle of turning the water into wine, which is sometimes an embarrassment to temperance workers, was performed to enable the festivities to continue as well as to manifest the glory of Christ. Today we are inundated with lectures and literature upon the more technical approaches to marriage, and great emphasis is placed on the value of pre-marital instruction, some forms of which are probably rather late in arriving. It may be one's personal dislike of some of this approach that makes the obvious lesson of Cana acceptable. I would like to emphasize the opportunity which a wedding affords the parson to be a sane, sympathetic, and spiritually minded friend to the young couple and to the families concerned. In fact, I believe the sex approach could be well dropped by the average minister, and the more warm and homely approach adopted. The service itself is clear enough, if we use it, on the fundamental issues involved. In many cases the only memories of the service carried away are those of prohibitions, including "don't throw confetti". It was said of one eminent evangelical of a past generation, that at a wedding he always advised the bride to buy a cookery book and then proceeded to preach the Gospel to her and her husband. He was a bachelor, yet it may be that his approach was right—human and yet definitely spiritual. Out of the necessary preparation for the marriage ceremony, and from the kindly performance of the ceremony, and the direct and simple address that may be given, there may well come a definite Church link with the young couple and the awakening of interest among the wedding guests.

The decline in Church marriages in recent years probably reflects the feeling that there are two standards for marriage, the Christian, upheld by the Church, and the ordinary, looser conception permitted by the State. It is unfortunate that some clergy encourage this false division by implying that only active adherents should be married in church. Some are rather proud of the fact that they have reduced the number of Church marriages in their parishes. Surely there is but one standard for marriage by which the behaviour of all married people must be judged, that is, God's declared will for husband and wife. It is much better that those who marry, whatever their religious profession may be, should have these truths clearly stated in their marriage bond and ceremony. It may be the only occasion upon which the true conception of married life will be brought before them, and it is next to criminal folly for a minister of the Gospel to refuse such a duty.

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If our marriage contact has been at all successful, it should lead in normal circumstances to at least another great opportunity to win a home for Christ. When baby arrives, life is transformed for the young couple. His Majesty The Baby takes control, everybody must obey his dictates and worship his presence. If the pastor is fortunate enough to have a maternity home in his parish he will find a weekly visit to it a most fruitful source of spiritual good. Today most babies are born in maternity homes, except in some parts of the country where the provision of such is lagging behind. A young mother is, in the wonder of her motherhood and the thrill and thankfulness which she experiences, very open to spiritual ministration. The service of Churching understood as a thanksgiving to God is very readily accepted and appreciated by both mother and father. Once this link exists the approach to the baptismal service is much different.

As the Prayer Book envisages, the Baptism should be public. This, of course, is not a necessity, the New Testament has many very private baptisms but they were administered to adults immediately following conversion. In our present circumstances we should seek to make every baptism, if at all possible, a public baptism. On occasions Morning or Evening prayer can be the time ; much depends upon practical issues such as feeding time for the baby, etc. In many parishes it may be found that the monthly Children's or Family Service, in the afternoon, is the most convenient and helpful time to administer Baptism. To have your Sunday School children, of all ages, and their teachers and parents present, provides a completely different atmosphere for the baptismal service. The administration of the Sacrament, as a regular feature, becomes a great means of instruction to growing children, and to parents with the responsibilities of teaching and training, which the baptismal covenant implies. For such a service the best place for the font is on the chancel steps. The proposed revised services recently published envisage the use of a font in such a place, and this is a wise provision. Baptistries, which are confined and cramped, may have architectural beauty, but are ornaments of doubtful value. The revised services provide for psalms, but for an occasion when many children are present, some of whom may be poor readers, the use of some familiar hymns is probably preferable. The constant repetition of the service, with the inculcation of some simple direct explanation of its meaning and implications, is most beneficial for the children and their parents. It has this effect upon the parents of the children being baptized, that it shows them the place where their own children should be as soon as they can attend Church and Sunday School, and also where there are parents present it encourages them to attend.

In cases where young people, or adults, come to Confirmation without previous baptism, it is important to emphasize that the Baptism is more important than the Confirmation. This can be supported only if the baptism is administered publicly. There are, however, difficulties, particularly the sensitiveness which some adults may have about the neglect of their parents in the past. We should nevertheless endeavour to have the service duly witnessed by as large a company as possible, and in the case of young people the baptism

should be performed in the presence of the members of the Youth Fellowship. We must counteract, in both the cases of infant and adult baptism, the view that it is as private as vaccination and also, of course, that it has usually the same automatic effect.

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The Service for the Visitation of the Sick is one, we believe, rarely used today ; even the service in the proposed revision of 1928, which has many excellent qualities, envisages a situation which both socially and psychologically no longer exists. It is rare in these days to find chronic invalids or people enduring long sicknesses in their own homes. Also, through the advance of modern medicine, sickness is not such a terrible, or fatal, thing. The seriously ill are mostly in hospital and the experience of sickness is generally short. The changed circumstances demand changed techniques, the essential ministry as envisaged in the Prayer Book must be the same : the value of the Service of the Visitation of the Sick is that it provides the corrective to the merely perfunctory and superficial approach by the minister, to those who are in sickness. If there is one sphere in which more than any other there is failure, it is probably in that of sick visiting. In our present situation the office of Hospital Chaplain, which must involve specialization, has assumed great importance. For the ordinary parochial minister, who may have a hospital in his parish, the work is demanding, but very rewarding, if well done. It may be possible in some future revision of the Prayer Book, to provide a new Service for Visitation of the Sick which could be used in hospital ward services or in the home.

Some would like to see the revival of unction, anointing the sick. While the practice is Scriptural, the lessons to be learned from the development of the use of anointing in the history of the Church must not be forgotten. Anointing with prayer became in the course of centuries the so-called sacrament of Extreme Unction. This change came about, because of the undoubted fact that the anointed did not in many cases recover. There is much to be learned from psychological medicine, but the guiding principles as far as the minister is concerned are still to be found in the old Prayer Book service. His job today, as in any day, is so to minister to the man spiritually that his mental and spiritual condition may induce good health and restoration. His main work, therefore, is to see that the man is at peace with God, his neighbours, and his family, and if he should be facing death these are still the major considerations in the pastor's approach. Approaching death is still surrounded by a great conspiracy of silence which it may be difficult for the minister to break ; also many medical practitioners feel it is their duty to keep their patients in such a state of semi-consciousness that they cannot realize the onset of death. In such circumstances, sympathy, wisdom, and sincerity are the great qualities needed. The shallow opposites of mere pious talk and chatty gossip must be avoided.

Apart from the large cities, the parson is still the Person, when death comes. In some parts he is still sent for by all sorts of people when death is approaching. In such circumstances his ministry is much

larger than the mere conduct of a funeral service. He must govern if he can the whole approach to bereavement and its aftermath. The Burial Service, when taken thoughtfully, expresses strongly the Christian hope and is directed mainly to the comforting of the bereaved. It is not the time for aggressive preaching but more often for silent, kindly sympathy. When mourners are numbed with sorrow they are incapable of imbibing much teaching, but they are responsive to a sympathy which is strong and yet kindly. Many good meaning people will try to get the sorrowful to snap out of their dejection, to adopt a way of life that will hide death from them. The Christian pastor's approach must be such that the bereaved will learn from this great and tragic experience and reap real spiritual benefit from it, and discover that the valley of Achor can become the Door of Hope.

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The administration of the Lord's Supper cannot in these days be classed among Occasional Services, in fact we may be suffering from its too frequent administration. In ministering to the sick it may be found, especially in the case of those who are aged and infirm, that a regular monthly Communion Service in the home is a very real means of grace. In the changed circumstances of today, where the disabilities of age are greatly lessened and may be the lot of an increasing number as life is more prolonged, the administration of Holy Communion to the sick may replace entirely the older service of the Visitation. One great argument against the practice of reservation is that it tends to encourage perfunctory administrations of the Sacrament in the homes of the sick. It may be, though we doubt it, that there is a case for the extended administration from the main Communion Service at the Parish Church, when by the hands of lay people some of the elements could be taken simultaneously to the homes of the sick. We are convinced that the multiplication of Communion Services in our day is detrimental to a right conception of the Sacrament. Some parishes live by statistics and if the number of what is called " acts of Communion " declines there is consternation. We ought to ask which is the more beneficial, the frequent Communion of a small number, which may add up to a grand total, or the less frequent Communion of the whole Church. The Evangelical view of the Sacrament is the highest. We believe more about its efficacy and spiritual worth than any other section of the Church. Because of this, we ought to be most careful about its administration. Perhaps I can best express what needs to be said by quoting two verses of Philip Doddridge's Communion hymn. He wrote :

Oh, let Thy Table honoured be,
And furnished well with joyful guests ;
And may each soul Salvation see,
That here its sacred pledges tastes.

Let crowds approach with hearts prepared,
With hearts inflamed let all attend ;
Nor, when we leave our Father's Board,
The pleasure or the profit end.

One can see as the background of that hymn the great Communion Services of the Evangelical Revival of the eighteenth century. We need clarity to teach the significance of the Communion Service as the fellowship meal of the whole Church, and courage to abolish, as soon as possible, the isolated Communion Services attended by the few. Doddridge speaks of the Lord's Table as "honoured" and "furnished". The most important furnishing of the Lord's Table is its surrounding with "joyful guests". There could be nothing more moving than a crowded Church of faithful communicants surrounding the Lord's Table in the midst. Many of our churches still make the actual approach to the Lord's Table, at the East end of the chancel, something of an obstacle race between the impedimenta of choir stalls and organ. The Prayer Book envisages the sacramental worship of the Lord's House as visible, audible, and congregational. If it is not so, it is irreverent and dishonouring. We must not perpetuate the divorce between the Word and the Sacrament by encouraging the separation of the Communion Service from Morning and Evening Prayer. Any revision of the Service must include the necessary elements which they provide. The divorce of Word and Sacrament has led to strange alliances and delinquent children, among which we class the mass sacrifice, transubstantiation, reservation, adoration, and benediction. Holy Communion is not the chief service of the day if it is divorced from the ministry of the Word. For its preservation and true understanding this combination is necessary. This has always been an emphasis of Reformed and Evangelical churchmen.

I hope these considerations upon the Sacraments and the Occasional Services may revive the energies of some who have felt that the latter are often a burden, and direct the energies of all in the administration of the former.

Book Reviews

Reviewers in this Issue

The Rev. H. J. Burgess, M.A., Ph.D.
The Rev. C. Sydney Carter, M.A., D.D.
Madeleine Cowan
The Rev. Canon Kenneth Cragg, M.A., D.Phil.
The Rev. Professor G. C. B. Davies, M.A., D.D.
The Rev. Canon G. G. Dawson, D.D., Ph.D.
The Rev. A. J. K. Goss, M.A.
The Rev. Douglas F. Horsefield
The Rt. Rev. Frank Houghton, B.A.
The Rev. Philip E. Hughes, M.A., B.D., D.Litt.
Leslie T. Lyall, Esq., M.A.
The Rev. A. V. M'Callin, B.A., B.D.
The Rev. A. R. Milroy, M.A.
The Rev. Canon T. G. Mohan, M.A.
The Rev. J. A. Motyer, M.A., B.D.
The Rt. Rev. Stephen Neill, D.D.
The Rev. James I. Packer, M.A., D.Phil.
The Rev. Canon A. W. Parsons, L.Th.
Arthur Pollard, Esq., B.A., B.Litt.
The Rev. L. E. H. Stephens-Hodge, M.A.
The Rev. Alan M. Stibbs, M.A.
The Rev. Denis H. Tongue, M.A.
The Rt. Rev. R. R. Williams, D.D., Bishop of Leicester
The Rev. M. A. P. Wood, D.S.C., M.A.
The Rev. Principal J. Stafford Wright, M.A.

CYRIL FORSTER GARBETT : Archbishop of York.

By Charles Smyth. (*Hodder and Stoughton.*) 536*pp.* 35*s.*

The life of Cyril Forster Garbett covers a period of years fraught with anxiety and danger both for Church and State. Between 1875 and 1955, the progress of science and discovery, the vast changes in social and economic life, the expansion and development of the Anglican Communion, not to mention the devastating intervention of two world wars, have all revolutionized the outlook of mankind. The biography of the late Archbishop of York must necessarily involve a running commentary on the work of the Church of England in troublous times, and part of the value of this book lies in the admirable way in which the author preserves a due proportion and balance between Garbett's work at Portsea as curate and vicar for the first twenty years of his ministry, and the thirty-six years of his episcopate, almost half the book being devoted to his time at York. But above all, this is a superb character study of the attainment of greatness through sheer application, hard work, and force of personality, without outstanding intellectual gifts.

The secret of Garbett's achievement lay in his concentrated energy, the utmost use of time, and of those gifts which he had, together with his adherence to a rule of life, which the author rightly places at the beginning of the book. To many this will be a most revealing document, explaining much. For there are some who only thought of Garbett as a stern disciplinarian, a fanatic for punctuality, and a somewhat terrifying personality. His inner life of devotion, prayer, and self-criticism (which finds some parallel in the life of Achbishop Lang, although in other respects the two were totally different) plainly reveals the secret by which he sustained his immense burden of work over such a long period of years. For much of his life he felt himself

overshadowed by greater men. Though labouring under a sense of inferiority, partly due to his education at a relatively unknown school, Garbett yet managed to become President of the Oxford Union in its greatest days, when immediate ex-Presidents included Belloc, F. E. Smith, and Simon. As Vicar of Portsea, he was deeply conscious of his inconsiderable gifts when compared with those of former vicars such as Jacob, Lang, and Wilson. Not until he had been some years Bishop of Southwark did he gain a measure of self-confidence, though his inward unsureness was never apparent, and even at York he was constantly aware of the difficulty of succeeding such a genius as William Temple.

A fascinating feature of this book is the way in which the author shows Garbett growing in moral and spiritual stature as he filled positions of increasing importance and responsibility. He was, indeed, as Lord Reith remarks, "a slave of duty", and some only saw him in that light; they did not know of his love for children, and the tender and affectionate side of his nature, which was always there, though revealed to very few. When he visited the clergy, they were a little frightened of him, feeling that he had come to see if they were doing their work properly rather than to show personal interest in and concern for them. Indeed it was said that he treated his suffragans and his incumbents as if they were his Portsea curates. Only with his domestic chaplains was he completely natural, making them his confidants, with whom, in the absence of a wife and family, he could completely relax. But he was always a lonely man, a victim of periodic bouts of depression, which with characteristic courage he endeavoured to conceal as best he could.

Canon Smyth brings out much of his work that is generally forgotten or unknown: his battles with "the Trade" and over bad housing conditions at Portsmouth; his introduction of synods at Southwark, where, as he thought, his best work was done; his formative influence for over twenty years as first chairman of the Religious Advisory Committee of the B.B.C.; his cogent speeches in the House of Lords, which were always listened to with the closest attention; and his astute relations with the Press. But repeatedly we are brought back to the character of the man himself. He had wisdom as distinct from brilliance—a wisdom acquired, not from intellectual gifts, but built up from long experience, a sound judgment, and constant and astonishingly wide reading, though how he found time for the last was a wonder to all who knew him. At times, however, he was extraordinarily insensitive; he once advised a vicar with an inadequate stipend to speak to his churchwardens and church council and ask if they could not provide him with an additional £50 per year. Other bishops would have secured this without putting the incumbent in such an invidious position.

Garbett was translated from Southwark to Winchester in 1932 in order that he might have a comparative rest before tackling the immense task at London. But Bishop Winnington-Ingram's belated retirement meant that Garbett in 1940 was rather beyond the age for that exacting diocese, and he himself thought that he would end his days at Winchester. He accepted the appointment to York with some reluctance, but his sense of duty, the good wishes of Temple, and the warm welcome

he received at York, all convinced him of the rightness of his decision. Here for the last thirteen years of his working life he attained his full stature, and made his great contribution to the life of the Church, not least by his constant tours abroad, and by his literary output. Though most of the latter was of an ephemeral nature, *The Claims of the Church of England* may be adjudged his most enduring work.

Garbett has been described as " a plain pragmatical churchman ", and in fact he abhorred fuss and frills ; even the award of his G.C.V.O. on his eightieth birthday caused him some embarrassment. As one writer has well put it: " the essential natural dignity of Anglican ceremonial found in him a fine expression as he made his imposing, sensible way through the duties of some great occasion. He cared tremendously about England and about the Church of England, to which he gave the service of his life." Few writers could describe the life and service of this Anglican leader in such balanced and at times moving prose as Canon Smyth has given us in this book, written in the great tradition of ecclesiastical biography. G. C. B. DAVIES.

THE LIFE AND LETTERS OF KENNETH ESCOT KIRK : BISHOP OF OXFORD 1937-54.

By E. W. Kemp. (*Hodder and Stoughton.*) 211*pp.* 20*s.*

This life of Bishop Kirk is written by his old pupil and son-in-law. Kirk came from a Methodist background, though he and his parents worshipped at St. Thomas, Crookes, Sheffield until a " Low Church " Patronage Trust (the C.P.A.S. to which the Bishop of Oxford was for some years a subscriber) appointed a vicar of whom they disapproved. At Oxford he was a member of the O.I.C.C.U. and also the S.C.M. of which he later became a Secretary. His studies in Paris under French Roman Catholic teachers determined his life-long theological outlook, though he never lost the simple faith in Christ " which glowed in the young hearts of the undergraduate evangelicals ". From Cuddesdon he was ordained to a Yorkshire Colliery village and two years later returned to Oxford as Tutor at Keble. During the war he served as a Chaplain. In 1933 he became Regius Professor of Moral and Pastoral Theology, and in 1937 Bishop of Oxford. Though a man of pronounced convictions he was an independent thinker. He would not be hustled into pacifism and wrote some very wise words both about the bombing of Germany and the use of the atom bomb against Japan. He was impatient of the administrative machinery of the Church of England. He thought the Church Assembly was occupied with excessive legislation. He was involved in a brush with C.A.C.T.M. over a rejected candidate whom he insisted on ordaining, and a battle with the Church Commissioners about the Bishop's palace at Cuddesdon. He, with the prompting of his friend Gregory Dix, was the acknowledged leader of the Anglo-Catholic opposition to the South India Scheme.

It is interesting to note his insistence that episcopal ordination without the " intention " to ordain a priest in the full Catholic sense was insufficient. His leadership often disappointed his friends who thought he failed in presenting their case in debate : he on his part disclaimed the leadership of a group within the church. As we

should expect he took a strong line on divorce while being very tender with individuals. There is a curious account of his advice that a couple married after a divorce should voluntarily absent themselves from Holy Communion, and that any grace which they would there receive would be given by God outside the Sacrament. Does this not imply that God is prepared to give what the priest withholds? Is it not also an argument against reservation?

While he agreed that God's demands could be satisfied only by other efforts than our own, he rejected as immoral any substitutionary theory of the atonement which involved a penal aspect. He accepted the sacramental system, that is the belief that the Sacraments are the means whereby the effects of the saving work of Christ are appropriated by man. This led him inevitably to the belief that the primary purpose of the Church is worship, *i.e.* forms of worship in church. He regarded the most important training for an ordinand as that of leadership in worship. He did not consider himself as having any power to authorize deviations from the order of 1662, and his confirmation services for undergraduates in St. Aldate's were simple in the extreme and straight from the Prayer Book. Bishop Kirk is seen to be a holy man of God, very lonely after the death of his wife, full of sympathy, for those in trouble, and sincerely anxious to bring all men into loving touch with Jesus Christ.

This is a most interesting book giving an attractive picture of a good man, revealing both his greatness and his simplicity and, though written by a close friend, not hiding his human defects. The letters at the end of the book are an intimate revelation of a lovable character.

T. G. MOHAN.

LOLLARDS AND PROTESTANTS IN THE DIOCESE OF YORK, 1509-1558.

By A. G. Dickens. (*Oxford University Press.*) 272 *pp.* 30*s.*

In this valuable and scholarly study Professor Dickens discloses to us what is to all intents and purposes a new aspect of the significance and impact of the sixteenth century Reformation movement in England, and he does so by, as it were, placing a particular region and its inhabitants under the microscope. The picture which he describes, and which he interprets with an arresting astuteness of historical judgment, has been put together only as the result of diligent and comprehensive research. The author explains his own approach to his subject in the following terms : " Working on too ambitious a scale, arbitrarily accepting as typical a few minute sections of the surviving evidence, bemused by the personalities of monarchs and statesmen, emphasizing those facts which happen to fit modern economic and social theories, historians have commonly ended by constructing patterns which bear little relation to the development of the English people as it can be revealed by patient research into personal, local, and regional history. So far as possible, the present writer wants to shun the well-worn themes of high policy and central government, of monarchs, parliaments, statesmen, and theologians. Instead he will take a large area of mid-Tudor England and try to observe, with as

many concrete examples as possible, how the Reformation made its initial impacts upon a regional society."

The formative influences at work during this area of transition by no means all emanated from across the Channel. Professor Dickens, indeed, adduces ample evidence in support of his assertion that we may now " confidently ascribe a role of some importance on the popular level to the still vital force of Lollardy ". A strong impetus was provided by William Tyndale's English version of the New Testament, which became a source of enlightenment to so many. Thus we find a certain Robert Plumpton sending his mother " a godly New Testament " with the comment : " If it will please you to read the introducement, ye shall see marvellous things hid in it. And as for the understanding of it, doubt not ; for God will give knowledge to whom He will give knowledge of the Scriptures, as soon to a shepherd as to a priest, if he ask knowledge of God faithfully " (I have modernized the spelling here and in other quotations). That the Reformation was fundamentally a *spiritual* movement is seen by the great desire of such a man and many others, in different stations of life, who had experienced the liberation of evangelical conversion to bring the message of the Gospel to their fellow-men.

Not the least interesting source of information is that of the wills of this region and period, which Professor Dickens has examined and assessed with considerable application. " Taken as a whole ", he says, " these wills certainly suggest that a solid Protestant minority had been created and that it persisted throughout the reign of Mary ". The following extract, from the will of a Wakefield yeoman, may be regarded as not untypical : " I believe that my Redeemer liveth, and that at the last day I shall arise out of the earth and in my flesh shall see my Saviour. This my hope is laid up in my bosom unto the last day, that I and all other faithful shall appear before the majesty seat of God . . . and touching the wealth of my soul, the faith that I have taken and rehearsed is sufficient, as I believe, without any other man's work or works. My belief is that there is but one God and one mediator betwixt God and man, which is Jesus Christ, so that I accept none in heaven, neither in earth, to be my mediator betwixt God and me, but He only." This will shows, as Professor Dickens observes, " a wide range of ' official ' Protestant teachings, well assimilated and keenly felt by a literate but relatively uneducated man of the people, who had probably begun these contacts long before the accession of Edward VI".

The author has succeeded in demonstrating that " historians need not adopt a defeatist attitude when questioned as to what the early Reformation meant in the minds of obscure working-class and middle-class people ". His inquiries have " pushed back the beginnings of regional dissent and religious heterogeneity far behind the Elizabethan age ". His researches have brought to light further and convincing evidence (if that were necessary) that the origins of Protestantism in English society have " little in common with the old Tudor saga : Divorce, Reformation Parliament, Dissolutions, and Prayer Books ". Surely sufficient nails have now been driven into the coffin of this saga, and it is more than due time for it to be buried out of sight for good.

PHILIP E. HUGHES.

IDEAS OF REVELATION : An Historical Study, A.D. 1700 to A.D. 1860.

By H. D. McDonald. Macmillan. 300*pp.* 30*s.*

This doctorate thesis by the Vice-Principal of the London Bible College is a solid piece of work of major importance. It fills a yawning gap in the history of doctrine and by so doing provides an essential background, nowhere else available, to the modern debate about revelation. It should be compulsory reading for all who take part in that debate. For the author is able to demonstrate that some of the catch-phrases round which it revolves—e.g., that it is Christ Who is revelation and the Word of God, not the Bible ; that the Bible is a human religious book which becomes the Word of God in experience ; that to treat the Bible as written revelation is " bibliolatry " ; etc.—do not represent new ideas, nor (as some would have us believe) do they derive from the teaching of the Continental Reformers ; but they go back to the early days of the Romantic reaction against rationalism, a century and a half ago. Having traced back these notions to the pit whence they were digged, Dr. McDonald deals some shrewd blows on his own account.

The main part of his book is taken up with showing how during the period under review the theological pendulum swung from a merely intellectualistic idea of revelation as a system of communicated truths to a merely mystical and intuitive view of revelation as inward enlightenment. This change, he suggests, reflects the transition in secular thought from the age of reason to the Romantic revival ; polite theology was content to trot along in the leading-strings of contemporary culture. The Romantic idea of revelation was worked out in different ways by Schleiermacher, Hegel, Kierkegaard, Coleridge, and Maurice, and is still axiomatic for their various theological heirs ; much, for instance, of what Brunner says today Coleridge said yesterday, as the author tellingly shows. The heat of their domestic disputes about immanence and transcendence, mysticism, paradox, and rationality must not blind us to the fact that all the theologians who dominate modern discussion about revelation belong to the same Romantic family. All start from the same certainty—that revelation means personal communion—and all boggle at the idea that it might also mean propositional communication. But this boggling is evidence, not so much of superior theological insight as of an outlook constricted by the antique blinkers of a last-century reaction.

Dr. McDonald contends that the one-sidedness of this approach must be transcended if the discussion of revelation today is to be fruitful. And he suggests that the teaching of the Evangelical fathers adumbrates the way ahead. He spends two chapters expounding this teaching as presented by Simeon (" Revelation in the Word through the Spirit ") and John Wesley (" Revelation by the Spirit and through the Word "). His conclusion is that it is a view of this sort, one which neither opposes Christ to the Bible nor the Spirit to the Word, but which does justice to both the inspiration of the Scriptures and the illumination of the believer to understand them, which alone can end the real sterility of so much current talk about revelation and make

a more adequate understanding possible. In the light of the historical evidence which Dr. McDonald presents, no other conclusion seems possible, and all future treatments of revelation which would be thought serious must reckon with the findings of this book.

There are some small slips. " Cambridge Platonists " and " Latitudinarians " are not convertible terms (p. 31). Richard Hooker was not a bishop (p. 37). Wesley's use of " introversion " and " extroversion " does not correspond to Jung's distinction between introvert and extravert, in terms of which Wesley must be classed as an extravert *pur sang* (p. 261). The citing of Greek and German words, book titles, and English proper names is Goonish in its inaccuracy. But these are no more than fly-specks on a very notable piece of thinking and research.

J. I. PACKER.

EVANGELICAL CONVERSION IN GREAT BRITAIN, 1696-1845.

By F. W. B. Bullock. (*Budd and Gillatt, St. Leonards-on-Sea.*) 287 *pp.* 35*s.*

This quite remarkable book is the fruit of profound scholarship combined with immense diligence in research. Dr. Bullock (as might be expected) makes no sort of concession to his readers : he assumes that they want specific information, and equally that they need guidance in the inferences to be drawn. The result is a long and detailed book of closely printed pages, with all quotations carefully substantiated by enormous numbers of reference footnotes, some of which (your reviewer feels) might have been dispensed with, for it is fairly certain that no reader will have either the means, the patience, or the inclination to verify them.

The plan is quite simple. After a brief introduction, defining the limits of the subject, the author proceeds to recount in chronological order the spiritual case-histories of thirty men and women who experienced what he describes as " Evangelical Conversion " within the 150 years prescribed in the title of the book. The personages range in date from Thomas Halyburton to Catherine Booth, and in renown from such world-famous figures as the Wesleys and Charles Simeon to the obscure and almost unknown. As far as possible, the stories are autobiographical, and they well illustrate the varied modes of conversion—instantaneous or gradual, ecstatic or composed, mediated through books and people or brought about by the sole operation of the Holy Spirit : and so on. The diligent student of the various accounts will be led to marvel more and more at " the manifold grace of God " in His ways of winning souls to Himself ; and will also be delivered from the not uncommon assumption that true conversion must necessarily conform to a pattern.

The title " *Evangelical* Conversion " may sound strange ; but Dr. Bullock is right in affirming that Evangelicalism, whether Anglican or Free Church, attaches a specific meaning to the term " Conversion " which is not always shared, or even understood, by others who use the same word.

The third part of the book, according to Dr. Bullock, " is much less serviceable ". Here your reviewer believes him to be mistaken.

This section consists of a series of detailed analyses of the foregoing experiences : it works through the thirty biographies over and over, categorizing them according as they reveal the influence of age, sex, environment, or heredity : it marks the occurrence of critical as against evolutionary conversion and notes its degrees of permanence, its fruits, its connection with doctrinal belief, and a variety of other topics. Here is indeed a valuable field for the serious student ; if the whole section were carefully read and digested by all who " preach for a decision " they would find themselves not only saved from false generalizations but also enormously fortified by fact and example.

One marvels at the almost incredibly painstaking labours of the learned author ; and a word of commendation must be given to the publishers who have produced a book not only beautiful in itself but with a bare minimum of typographical slips in a volume of great complexity for the compositor. The book can never be " popular " ; but it ought to be most closely explored as a mine of factual information and accurate deduction. One wishes that Dr. Bullock had on occasion " let himself go ", and allowed to creep into his survey something more of the passion that he discovers, and describes, in the experiences of his subjects. But he sternly resists any temptation to indulge in " enthusiasm ", and leaves it to his readers to draw, from the facts almost starkly presented, the lessons of that lovingkindness that " at sundry times and in divers manners spake in time past ", and can still speak, and act, with saving power. DOUGLAS F. HORSEFIELD.

GOD, GRACE, AND GOSPEL.

By Karl Barth. Translated by James Strathearn McNab. (Oliver and Boyd.) 74 *pp.* 8*s.* 6*d.*

One does not have to be one of Karl Barth's camp-followers in order to appreciate the brilliant " prophetic " gift with which he is endowed—a gift to which the three addresses published in this booklet bear adequate testimony. Of these, the first was composed in 1935, and the second and third over twenty years later. The gift of utterance is still there, as the two latter papers show, and as no doubt those who attend his public lectures know. Is not this the real, the essential Karl Barth, one cannot help asking, rather than the man who has so laboriously over the past quarter of a century assumed the role of a monolithic dogmatician ?

The first paper, on the subject of *Gospel and Law*, has a devastating exposure of the hollow worthlessness of the work-righteousness which so many, be they " religious " persons, moralists, social workers, or just ordinary " decent " and " respectable " men-in-the-street, rely on for self-justification. As this in actual fact means the rejection of justification by God, they are " left without any, absolutely without any, justification ". The *corpus alienum* in this paper, however, is the concept of " vicarious faith ", and, what is more, vicarious faith as supposedly exercised *by Christ* on our behalf. This concept is based on an interpretation of Rom. iii. 22 (" by faith of Jesus Christ ") and similar expressions which demands that the genitive " is undoubtedly to be understood as subjective ". Yet in his Commentary on Romans

Barth translates πίστις as " faithfulness ", which, though the genitive is still treated as subjective, is quite a different concept. That the idea of vicarious faith is *not* intended by Paul is evident in the selfsame verse, which goes on to declare that the righteousness of God is " unto all them that believe ".

The second paper is a lecture on *The Humanity of God*—which sounds a strange enough subject for Barth of all people to be speaking on! And there are indeed some strange things in it. Not that Barth has at last been overcome by the baits and enticements of the *analogia entis*. But he seems to envisage God as a Philanthropist (which, of course, is true, but only in a well-defined sense), as every man's Father, and Christ as every man's Brother. The " humanity " of God as he expounds it implies : *anima humana naturaliter christiana*. Barth, indeed, poses the question of " universalism " without being willing to answer it, except that he disallows the distinction between " outsiders " and " insiders " : the former " can only be those who have not yet conceived and apprehended themselves as ' insiders ' ".

The final address is devoted to a review of *Evangelical Theology in the Nineteenth Century*. (The heading on page 55 erroneously reads " eighteenth " instead of " nineteenth ".) The term " Evangelical " is well-defined by Barth as meaning " oriented to the message of Jesus Christ as it is understood anew along the lines of the Reformation of the sixteenth century, that is, in direct appeal to the Holy Scriptures ". But he then proceeds to discuss the non-Roman Catholic theology of nineteenth century Germany, which as a whole was anything but Evangelical, whatever it may have been called. It was the age of Schleiermacher, Ritschl, Harnack, Troeltsch, F. C. Baur, D. F. Strauss, and other extreme liberals and radicals who indulged in what is aptly described as " a mighty reducing, demolishing, rationalizing, psychologizing and demythologizing ". It is true that Barth strongly criticizes the theology which such men concocted, especially on the ground of their " religious anthropocentrism " ; but we would have liked to hear something about theology in the nineteenth century that was truly *evangelical* (in accordance with the given definition)—about Kuyper and Bavinck in the Netherlands, Lightfoot and Denney in Great Britain, Hodge and Shedd in the U.S.A. The one solitary crumb offered is the remark that, " on the conservative side, Theodor Zahn is to be honourably mentioned ".

The translation is admirable throughout. PHILIP E. HUGHES.

JOHN CALVIN : CONTEMPORARY PROPHET.

Edited by Jacob T. Hoogstra. (*Baker Book House, U.S.A.*) *257pp.* $4. 50.

Principal James Denney once remarked that " there is no writer in whom Calvinism is so Christian, so tolerable, as Calvin himself ", and it is much to be hoped that an immediate result of the publication of this and other memorial books during the 450th anniversary celebrations will be that people will read what Calvin wrote, and not just what others say about him. Not least is this desirable among members of the Church of England at a time when there is an official

trend away from her true scriptural foundations. While there has been for some years a steadily rising interest in Calvin's theology in our universities and colleges among both students and staff—an interest which is now making itself felt in new writing—it is sadly true that the average Church of England layman knows little or nothing of the great Reformer and his contribution to our position. Any references he may chance to meet will probably be as inimical as that in the *Oxford Dictionary of the Christian Church* where we are tersely informed that " in England, though Calvinistic doctrines infiltrated into the Thirty Nine Articles, the spirit of the Episcopalian system was opposed to it ". The " spirit of the Episcopalian system " has opposed, and still opposes, much that is intended to keep the Church true to the Word of God, but the verb " infiltrate " would best be kept to describe the activities of those who are determined to undo the glorious work of reformation in which Calvin played such a noble part.

This volume is a symposium contributed to by some thirteen writers who have made a study of Calvin and his works. They include such Reformed scholars as Dr. Pierre Marcel, President of the International Association for Reformed Faith and Action, Dr. William Childs Robinson, Professor of Church History, Columbia Theological Seminary, Dr. Daniel Benoit, of Strasbourg University, and Dr. Stanford Reid, Professor of History, McGill University, Montreal. England is represented by Dr. Philip Hughes, well known both in this country and on the Continent for his work with the International Association, of which he is now Vice-President. His contribution is an excellent essay entitled " The Pen of the Prophet ", which forms Part II of the volume, being preceded by a section on " The Humility of the Prophet ", and followed by a longer Part III made up of nine essays on " The Relevance of the Prophet ". For those who have never realized the amazing industry of Calvin as a writer, and the extensive field of his literary work, Dr. Hughes's essay will be a revelation. So, too, will that by Professor Benoit on Calvin as Pastor, to those, and they are many, who think of him only as a ruthless reformer and bitter controversialist. How truly Dr. Benoit writes : " to forget or to neglect the fact that Calvin was essentially and above all a pastor would be to misunderstand precisely that part of his personality which discloses the essential unity of his work ". The chapter entitled " Calvin and Ecumenicity " by Professor John H. Kromminga is timely and contains a warning which should be heeded by those today who are so intent upon reunion that they are ready to sacrifice scriptural principle to ecumenical expediency.

JOHN GOSS

THE GOOD SEED : THE STORY OF THE CHILDREN'S SPECIAL SERVICE MISSION AND THE SCRIPTURE UNION.

By J. C. Pollock. (*Hodder and Stoughton.*) 254*pp.* 12*s.* 6*d*

To all lovers of children, and to all lovers of the Word of God, this is a fascinating story. Less than a hundred years ago, in spite of the Revival of 1859, and the growing emphasis upon evangelism which followed it, it seems to have been rare to find a Christian worker who really believed in the possibility of child conversion. Beginning with

Payson Hammond, an American evangelist who blazed the trail with evangelistic meetings specifically for children, we are introduced to attractive eccentrics like Josiah Spires, and solid, conscientious men like T. B. Bishop, who founded the Children's Special Service Mission in 1867. Boys and girls discovered for the first time that they could actually enjoy a religious meeting, and that it was a truly happy thing to be a Christian. Looking back, it is interesting to note that the C.S.S.M. was in existence for twelve years before the Scripture Union was launched in April, 1879. Miss Annie Marston had discovered from personal experience with children how they welcomed a simple plan for daily, consecutive Bible reading, and eventually she wore down the reluctance of T. B. Bishop to the scheme. Today, while the activities of the C.S.S.M. have become worldwide and exceedingly varied, touching children of all ages and backgrounds, one of the main methods of conserving anything that is accomplished for God is to introduce young Christians to the Scripture Union, with the Notes that are deemed most suitable to their age group.

A reading of this book confirms the impression that there are few movements anywhere in the world today which God is using to anything like the same extent as the C.S.S.M. and Scripture Union. Throughout these eighty or ninety years it has been kept true to "an intelligent but unashamed faith in the Bible as the Word of God" (p. 244). It provides a fellowship which transcends denominational and racial barriers. God has given to it a succession of able leaders who, while never swerving from the aim of winning children for Christ, and building them up in Christian life and service, have not hesitated frequently to adapt their methods in order to attain this aim more successfully.

As Mr. Pollock gives us pen portraits, whether of men whose names are household words in evangelical circles, or of others less widely known, he does not hesitate to mention their foibles or imperfections, but he magnifies the grace of God in them, and shows how in each generation God has prepared His instruments and (often) thrust them into the work. We are left with a sense of keen anticipation that God has yet greater things to do through the C.S.S.M. as it develops along the lines that He marks out for it. FRANK HOUGHTON, Bishop.

THE DYING AND LIVING LORD

By Helmut Gollwitzer. Translated by Olive Wyon. (*S.C.M.*) 123 *pp.* 5*s.*

I rose from reading this book with the recollection of a prayer I have often used when, like the author of this book, I have been speaking of the passion and resurrection of our Lord. I owe it to *Prayers for the Christian Year*, published in 1935 by O.U.P. "Assist us mercifully with Thy help, O Lord God of our salvation, that we may approach with reverence to the meditation of those mighty acts whereby Thou hast given us life and immortality; through Jesus Christ our Lord. Amen."

These meditations on the last chapters of St. Luke's Gospel were delivered in Dahlem, a suburb of Berlin, after the author had succeeded

Pastor Martin Niemöller when he was imprisoned. Well knowing the peril which he and his congregation faced from Nazism we are told that he proclaimed the abiding message of the Trial, Death, and Return of Jesus Christ with great power. When at last the Gestapo removed him from his pulpit he had come to the end of the Gospel. He is now Professor at the University of Bonn and author of *Unwilling Journey* : *A Diary from Russia*. The present book, in paper covers, is translated from the German by Olive Wyon. In a preface she informs us that the author has revised and expanded his last Dahlem sermons, " believing that their message is still the only true source of peace and strength in our age of anxiety ". There are fifteen meditations based on Luke xxii. 39 to xxiv. 53 inclusive. Professor Gollwitzer begins with Gethsemane and opens by saying humbly : " This story passes all human understanding." He considers its conflict, quoting St. Mark : " He began to be greatly distressed and troubled." He says that the Greek text uses a terrible word : " He began to despair." Then quietly he faces the meaning of those words for us. Several of these addresses were delivered at the Holy Communion services. I commend it to all who would wish with the beloved disciple " to stand by the Cross " as did the author and the " Confessing Church " in Germany. I intend to make this my Lent and Easter book this year.

A. W. Parsons.

THE FORGIVENESS OF SINS.

By William Telfer. (*S.C.M.*) 154*pp.* 12*s.* 6*d.*

The author of this book was formerly Master of Selwyn College and Ely Professor of Divinity in the University of Cambridge. His work is a detailed historical study. It concerns the possibility and the practice of penitence in the Christian life. It traces the history of the doctrine and practice of forgiveness from New Testament times to post-Reformation days. The author himself says that his main task has been " to tell in brief outline what Christian men down the centuries have thought and taught about God's forgiveness of human sin, and how men can be assured that they are forgiven ".

It is asserted that the unmistakable atmosphere and impression of the New Testament is that a convert to faith in Christ ought after baptism henceforth to cease from sin and live blameless until the Lord comes. It is because in practice Christians did not so live that a quest began for some doctrine of " second repentance ", that is, repentance from post-baptismal sins. Distinction thus came to be made between sins of differing gravity. So " Origen recognizes two forms of Christian repentance ; a once-only repentance of grave or deliberate sins, and the other a repeated repentance of slight or involuntary sins ".

The varying details and changing development of the penitential system of the Church, and the way in which a sacrament of private penance took the place of more public confession and discipline, are alike surveyed. In strong contrast to all this, the essence of Martin Luther's discovery of " salvation by faith " is appreciated. " This then is forgiveness of sins : that God imputes to us when we believe and, so believing, truly repent, Christ's righteousness, instead of our

intrinsic sins." "Thus the absolution which, upon the sinner's repentance, the Church gives instantly, and as often as need be, is nothing else than a preaching-with-assurance of the Gospel." "As a consequence, Christendom stood more profoundly divided than ever before. And the question from which the division most resulted was that of the means of assurance of the forgiveness of sins."

The final conclusion of Dr. Telfer is that a constructive synthesis is desirable; indeed, that there is in process "a building-up movement towards a single integrated apprehension of divine forgiveness". If such an attitude is too optimistic, certainly this is a realm in which some more adequate doctrine and operative practice urgently needs to be achieved by those who are convinced that the confessional and the sacrament of penance are unscriptural and unevangelical. This book will enable them to learn from the insights, experiments and errors of those who have gone before. ALAN M. STIBBS.

THE BAPTISMAL SACRIFICE.

By George Every. (*S.C.M. Studies in Ministry and Worship, No.* 14.) 112 *pp.* 9*s.* 6*d.*

This book is not a doctrinal study of Christian Baptism. The author's purpose is to start from "the discovery that baptism and the eucharist are two parts of one and the same mystery, in the hope of finding answers to some of the questions raised by former students of Kelham . . . on the subject of 'indiscriminate baptism'" (Preface). The course of the argument is that initiations of the circumcision type are based on a doctrine of sacrifice, "the death of the demanding self" (p. 17). The same is true of the mystery cults where the initiates "sought union with the Mother of all being, desiring to be reborn in another world beyond the tomb" (p. 24). So also the Christian catechumen is crucified with Christ, buried and raised from the dead. Next (pp. 27-30), the only discussion of the New Testament in the book, a connection between baptism and the eucharist is sketched, and (pp. 30-46) the same association is elucidated from Church history. The link between initiations and Holy Communion is further developed by a digression on Marriage and Coronation, and then we are given a long discussion of the Christian Prosphora. The point of this seems to be twofold (and if I here misunderstand the author, I feel that the fault is not wholly mine): firstly, to show that the prosphora establishes the worshipper as an "offerer", and, secondly, to expose the nature of the sacrifice in the eucharist. In a final chapter the assertion is made that "without baptism and the eucharist, the death of Christ would not be reckoned a sacrifice"; and the practical solution to the problem of indiscriminate baptism is suggested to lie in the linking of the ceremonies of Baptism and the Holy Communion publicly and liturgically so as to display the unity which this book has expounded.

The most notable feature of the book is its slender treatment of Biblical doctrine and practice. The discussion of circumcision comes nowhere near the Old or New Testament view of the rite. The Covenant is not mentioned. The evidence of the New Testament on Baptism is confined to four-and-a-half pages, one of which is taken up

with Cullmann's argument concerning the use of the verb "to forbid" —not one of his strongest or most fruitful suggestions. Apparently anything from Central Australian rites to those of the patristic and medieval church may stand alongside the New Testament as equally informative for present practice. In the absence of a theological norm, we are invited to study and copy ancient custom, without raising the vital question whether it expresses truth or error. J. A. MOTYER

PRACTICAL RELIGION : BEING PLAIN PAPERS ON THE DAILY DUTIES, EXPERIENCE, DANGERS, AND PRIVILEGES OF PROFESSING CHRISTIANS.

By John Charles Ryle. Edited and with a foreword by J. I. Packer. (*James Clarke.*) 324*pp.* 15*s.*

What is a reviewer to do when he has nothing but praise for a book, and has found something quotable on every page without exception? Whether this will be everyone's reaction depends on individual taste for Bishop Ryle's vigorous and quite unrelenting pursuit of his topics, his grasp and practice of the authority of the preacher (or, in this case, the writer), and his unashamed Evangelicalism. How refreshing to read Ryle's confession of faith in his Preface : "I avow it frankly at the outset, and will not keep it back for a moment. The standpoint I have tried to occupy, from first to last, is that of an Evangelical Churchman." It is to evangelical churchmen, both clerical and lay, that this book will perform the highest service, as it expounds and exhorts on Self-Inquiry, Prayer, Bible Study, the Lord's Table, Charity, Zeal, Happiness, and twelve other practical topics.

Dr. Packer, in a Foreword as brief as the rest of his editorial work is unobtrusive calls this republication "fresh and timely" and he speaks the truth. It is timely for every minister of God's Word: Ryle would not be found among that curiously common breed nowadays who preface their all too voluble sermons with "Of course, I am no theologian" ; we learn from Ryle that the man with the Bible has all the authority he needs, and that there is no need to be ashamed ; we may also learn to analyse a topic, and see how—to use an old word—it may be "enforced" upon the hearers. It is timely, in a more directly spiritual way, for every Christian to read this book : it opens the eyes to all the sham and humbug which we excuse in ourselves ; it challenges to Biblical Holiness—"Can we really suppose that people are praying against sin night and day, when we see them plunging right into it . . . . Praying and sinning will never live together in the same heart" (p. 51). Above all, it exalts the Lord Jesus Christ.

J. A. MOTYER.

NEW TESTAMENT INTRODUCTION.

By Alfred Wikenhauser. Translated by Joseph Cunningham. (*Nelson.*) 580*pp.* 50*s.*

There is room for a new and up-to-date Introduction to the New Testament, and for that reason the appearance of this English translation of Dr. Wikenhauser's comprehensive work is a welcome event. The author, a Roman Catholic scholar, was for many years Professor

of New Testament Literature and Exegesis in the University of Freiburg, and his work is marked by clarity and conciseness. Although it lacks the penetration of a book like Salmon's *Introduction to the New Testament* of last century, it will be found to be of real value to both students and instructors. Dr. Wikenhauser covers his large field with calmness. He states with fairness the views of those with whom he does not agree. Not the least serviceable section is that in which he surveys the text of the New Testament in the light of modern research. There are also useful bibliographies which draw attention in particular to the relevant literature of recent years.

In writing of the Form Criticism of the Synoptic Gospels, Dr. Wikenhauser does well to point out, in opposition to " many of its exponents " who " use Form Criticism as a means of historical criticism ", that " it must be strongly emphasized that the form of a traditional passage provides no foundation for a judgment concerning its historicity ". " It is false ", he declares, " to ascribe the making of tradition to anonymous forces ", and " emphasizes vigorously " that " we may not exclude from the formation of tradition the eye-witnesses of the life and work, passion and death of Jesus ", numbers of whom " were still alive in the few decades during which tradition got its final shaping ".

The volume is nicely produced. There is an unfortunate lacuna at the end of page 24 which should be made good in future editions.

PHILIP E. HUGHES.

WHAT CHRIST MEANS TO ME : AN OPEN-AIR SERVICE OF CHRISTIAN WITNESS.

(*The Book Department, St. Ninian's, Crieff, Perthshire, Scotland.*) 32*pp.* 1*s.*

This small shilling booklet does three things : First, it sets out a full account of a B.B.C. Television programme in the open air, put out in its " Meeting Point " series, held at Macrosty Park, Crieff, and led and organized by the Rev. D. P. Thomson, the well known Church of Scotland evangelist ; secondly, it describes the work of St. Ninian's ; and, thirdly, it emphasizes once again the importance of lay witness and lay training in all aspects of church work and, in this case, in the open air.

The main part of the booklet describes word for word the whole of the programme, and is interesting because it gives the testimony of a miner, of a housewife, and of a businessman, and each of these testimonies is moving and helpful in itself. It also emphasizes the need of *lay* testimony on religious television.

The booklet, however, serves as a very useful introduction to the work which is now going on at St. Ninian's, which provides week-end, week, and ten-day training courses for lay Christians of all denominations in Scotland. The Rev. D. P. Thomson, known throughout the churches in Scotland as " D. P." has given his life to this type of Lay Leadership work and we in England have much to learn from his methods.

The constant emphasis on lay evangelism runs right through this

booklet, reminding us that if the Church in England or Scotland is really to reach the masses, it can do it only when the clergy train lay people to be in their turn witnesses and workers. It is not enough for us to have clergy who work themselves to death, unless, at the same time, they share what they know with lay people !

English Christians could well avail themselves of this little booklet as well as of the other cheaply priced booklets describing visitation campaigns in Scotland produced by the Rev. D. P. Thomson, and those working with him in the " Tell Scotland " movement.

M. A. P. Wood.

THE MASTER'S MEN.

By William Barclay. (S. C. M.) 125*pp.* 8*s.* 6*d.*

This book is interesting. Dr. Barclay's books always are. One doubts, however, whether it will be anything like so useful as his works on New Testament words. Like them, *The Master's Men* is a gathering of articles from *The British Weekly*. We are then, presumably, to regard it as another piece of popularized Biblical scholarship. Why does this book fall short of the success which has attended the previous volumes ? First, there are the difficulties of the subject itself. The idea of a book about the apostles is superficially attractive, but, as Dr. Barclay reveals, how little do we know about so many of them ! He is reduced therefore to conjecture (see his pages on James, the son of Alphaeus) and to extensive reference to legend, which he himself more than once describes as curious and fantastic. Such reference does, however, show the worthlessness of at least some sorts of tradition. A further criticism that one must level at this book relates to its altogether inadequate—if not unnecessary—attempt to question the Matthaean authorship of the First Gospel.

Nevertheless, despite these criticisms, there is much that is good in *The Master's Men*. The informative historical outlines, for example, of Zealot nationalism and of the tax-system in first-century Palestine, are both clear and, within the limits of the book, quite full. Above all, however, one must commend what preachers of an earlier day would have called the " application " of the various chapters. These inferences from the Gospel accounts of the different apostles, and especially those on Andrew and Thomas, are models of compact hermeneutical practice. They are worth a hundred of the " pretty ", far-fetched stories of post-apostolic superstition. Arthur Pollard.

HEBREWS AND THE SCRIPTURES.

By F. C. Synge. (*S.P.C.K.*) 64*pp.* 7*s.* 6*d.*

Canon Synge, a former Vice-Principal of Queen's College, Birmingham, and now Principal of Christchurch College, New Zealand, explains in his foreword that what began as an examination into the use of the Old Testament in the Epistle to the Hebrews has developed into something of a running commentary on the greater part of the epistle itself. This was, perhaps, inevitable, and there ensues an interesting discussion of some of the main themes of the epistle. According to

Canon Synge, *Hebrews* has as its central concept the idea of the Heavenly Companion, in whose incarnation are fulfilled all the typological foreshadowings of the Old Testament. In this way one Old Testament passage is often allowed to run into another, and christological references are occasionally found where we should not expect them. The author was assisted in this process by the fact, which he seeks to establish in this thesis, that all his biblical quotations come, not directly from the Old Testament, but from an already existing collection of " Messianic Testimonies " which, together with the epistle, he dates not later than 55 A.D. The epistle, he claims, is a combination of a dissertation on the theme of the Heavenly Companion with the so-called hortatory passages in chapters ii, iii, v, vi, xii and xiii. It was addressed to Jewish sympathizers (who had not yet taken the step of *complete* identification with the Christian community) in the days when the rift between the Church and the synagogue was not yet apparent. Not all will agree with these conclusions but one cannot read this little book without being challenged to make a closer study of a fascinating and often elusive book of the New Testament. L. E. H. Stephens-Hodge.

THE RELIABILITY OF THE GOSPELS.

By James Martin. (*Hodder and Stoughton.*) 119*pp.* 4s. 6d.

THE STORY OF JESUS.

By Eleanor Graham. (*Puffin Books.*) 266*pp.* 3*s.* 6*d.*

In the Bible, contends Barth, we have Revelation-History. Lazarus arises because God steps in ; when God enters, normal history makes discreet exit. Mr. Martin, arguing that Christianity's validity is inseparable from its historicity, contends bravely for the substantial (c. 98%) accuracy of the Gospels. There are 4,000 MSS and the A.V. gives a perfectly adequate New Testament text (mainly !). The Sources, Mark, " Q " (Hush ! Butler !), " M ", and " L " are top-hole, and John made it by 95 A.D. anyway ! The Jews' Oral Tradition was safeguarded everywhere by their genius for remembering things just differently enough in each Gospel to show they weren't cheating ! The Evangelists show consistently superb " Form ". And here is the Church ! What more can you want ? (or a Moslem for that matter !). Granted Mr. Martin has done it lucidly and Sixth Formers need it. One still cannot help wondering if the final result is not, as he puts it " little short of disastrous for faith ".

One need have no such qualms for Eleanor Graham's powerful biography. Here is unblushing Revelation-History. Gabriel makes no claim to " reliability ". He leaps out on you from Brian Wildsmith's dramatic illustration, crying, " I am Gabriel standing in the presence of God ! " Likewise Caspar, Balthasar, Melchior, the lot ! Not that this story spurns accuracy ; far from it. The child Jesus must be in the " Father's House ", where the best MSS require Him. Nicodemus must submit to water baptism, which was surely the crucial test for him. The 5,000 must be truly fed on five barley

loaves and two small fishes, without any silly hypothetical sandwiches. But the power of this portrait is its " otherness " ; the light of divinity streaming from Jesus. " This man was indeed the Son of God " says the centurion. Not a word about the alternative rendering " righteous man " in Luke, or the substantial reliability of the Matthean source. There is nothing relative or merely historical about this writer's Christ. He is the absolute Revelation of God.

DENIS H. TONGUE.

LETTERS FROM THE EARLY CHURCH.

By Roger Lloyd. (*Allen and Unwin.*) 171*pp.* 13*s.* 6*d.*

This essay takes the narrative of the New Testament as its text and uses a vivid but controlled imagination to fill in the gaps and read between the lines. It consists of a series of sixteen invented, but quite credible, letters, supposedly written by various persons between 31 and 65 A.D. to Apostles like St. Peter and St. Luke, and also to other personages of the early Church. For example, Silvanus, imagined as writing in A.D. 33 from Jerusalem to Cornelius at Caesarea, says : " Your travels explain your five years of silence. Your twelfth legion must surely be exceptional. I doubt if any soldiers could boast of a spell of garrison duty in Alexandria and another in Spain and then a short campaign against bands of brigands in, what is the place called—ah yes, Britain, the newest and outmost fringe of Empire, and all this in five years. After all any body of troops lucky enough to number Cornelius among its senior officers carries honour and wins fame. No, I have never forgotten you. I who am a follower of Jesus of Nazareth could no more forget the Roman officer who loved and trusted him, than you could forget the great teacher who praised your faith and healed your servant."

Bishop Wand rightly calls Canon Roger Lloyd's companion book, *Letters of Luke the Physician*, " lovingly constructed ", and the same praise can certainly be bestowed on this new book. Although definitely fictional, it is, as Bishop Wand declares " lovely and fascinating ", and the " feel of the period is conveyed with quite superb accuracy and in a manner that makes it come alive ".

C. SYDNEY CARTER.

FROM THE DEATH OF SOLOMON TO THE CAPTIVITY OF JUDAH.

By A. W. Heathcote. (*James Clarke.*) 139*pp.* 6*s.*

THE LIFE AND TEACHING OF JESUS CHRIST.

By E. Ridley Lewis. (*James Clarke.*) 166*pp.* 6*s.*

These two books in the London Divinity Series will be of special interest to Scripture teachers taking G.C.E. pupils. The first, Vol. II in the whole series, is written by Dr. A. W. Heathcote, who is Lecturer in Divinity, Avery Hill Training College, and Examiner in Religious Education for the G.C.E., University of London. It is a pupil's book written in a breezy and interesting style. Its twenty-five chapters

provide a wealth of background and explanatory material. Higher critical theories are taken for granted, but the fact need not destroy the book's usefulness to conservatively-minded teachers who recognize such assumptions when they see them. The treatment of the prophets is inadequate, and, of course, we are expected to accept a late date for Deuteronomy. There are some useful plates and illustrations, and the price is very moderate.

The second of these books is Vol. IV—the first in the series to deal with the New Testament. Its title is an indication of its content, and its author is E. R. Lewis, another Examiner in Religious Education for the G.C.E., University of London. It is an extremely thoughtful and useful book which deals with profound theological questions in a manner suited to the teenager. The way it sets the Gospel in the Bible drama of history, and the insight into the meaning and purpose of the Evangelists are excellent. It is good to find a writer for schools who sees that for St. Luke, Jesus Himself is the Good Samaritan.

The conservative-minded teacher can skip the chapters on form criticism and the synoptic problem, and turn instead to a useful little chapter on Palestine in the time of Jesus, and then follow Mr. Lewis as he makes St. Mark his framework to deal in turn with John the Baptist, the Early Ministry and the Work and Teaching of Our Lord. There is a suggestive little chapter on the titles of Jesus—Messiah, Son of God, and Son of Man—and a reverent and thoughtful discussion on miracles in the Gospels. We may not agree with Mr. Lewis that the feeding of the four thousand is a doublet of an earlier miracle when five thousand were fed, but we can appreciate his approach to the possibility and purpose of miracles, and we can heartily approve his statement : " The Resurrection remains a miracle from the Christian view-point, and a quite indisputable, inexplicable Act of God."

H. J. Burgess.

HE HEARD FROM GOD : The Story of Frank Crossley. *By E. K. Crossley.* (*Salvation Army.*) 122*pp.* 6*s.* 6*d.*

This is the fascinating story, told by his daughter, of a great Christian industrialist who passed away at the age of fifty-seven on March 25th, 1897. Professor Rendal Harris, one of his personal friends, wrote a life of him after his death, but this, printed for private circulation, has been long out of print. He was the founder of a firm supplying the " Otto " Crossley Gas Engine and was the inventor, according to his daughter, of the internal combustion engine. He met his wife, Emily Kerr, at Union Chapel, Manchester, under the ministry of Dr. Alexander Maclaren. After his marriage he removed to Bowden where he joined St. John's Church. But " his feeling of dissatisfaction with the doctrine " of the Church of England, " and its connection with the State " led him to join the Congregational Church. He became a J.P., a great evangelistic, moral welfare, and temperance worker. He was also a great giver. C. T. Studd received £100 from him at a time when he and his wife were on the point of starving in China. In various amounts he gave to the Salvation Army over £100,000, enabling General Booth to open up missionary work overseas.

He built Star Hall in the poorest part of Manchester at a cost of £20,000. His was a life of holiness and prayer. His prayers were answered. " He heard from God." A. W. PARSONS.

THE MISSIONARY CHURCH IN EAST AND WEST.

Edited by Charles West and David M. Paton. (*S.C.M.*) 131 *pp.* 9*s.* 6*d.*

That secularism may be seen as the irony of God calling the Church to be really the Church (p. 102) and that contemporary history is more and more a common, shared history in which cultures have less and less " privacy " and seclusion from each other are two of the large themes upon which these studies rest. The contributors, eight in number (half of them from Europe), gave their papers at an Ecumenical Conference in Bossey in 1957. Their main purpose was to see the Church of today by the criteria of its proper, age-long mission in the world. In what self-criticism ought it to be involved, in respect of its ecclesiastical temper, its parochial patterns and its missionary organization, when it is truly fulfilling its apostolic being? Has it allowed itself to be dominated by its own culture-context, within which *ecclesia* has impeded *diaspora*? Has it failed to be " driven to the real frontiers of human existence " in its corporate self-regard?

In particular has it not been deceived into tolerating too long the double distinction between " home " and " foreign " mission and between " mission " (considered as emanating from outside) and " church " (understood as what is indigenous)? In this way, has it not obscured the essentially missionary nature of the local community when what it becomes " independent " of is " the mission "? Has it not also dimmed the fact that mission is not only, or essentially, something which takes the Church overseas, since it is in truth a minority precariously militant within its own culture-setting?

These thoughts are not, of course, new, but they are examined here with a radical and vigorous frankness. Hans-Ruedi Weber writes with incisive effect about the " Marks of an Evangelizing Church " and calls for a quality of life that is " contagiously human ", and for much more fluidity between the status of clergy and laity. There must be, he declares, a much greater flexibility of function if the witness is to be effectively delivered. Just as articulateness *vis-à-vis* other faiths is the only right form of theological " security ", so evangelistic accessibility to men is the only ultimate criterion of ecclesiastical order. This plea for the Church, so to speak, to transcend the vestry is admirable. But some readers will be less convinced by Dr. West's claim that " there is an apostolic ministry over against the Church " (p. 11).

Bishop Lesslie Newbigin's analysis of the theological significance of world history in our time suggests that in the increasing " sameness " of human history (its being drawn into a single, linear, dynamic movement) we may find ground for the claim that it is increasingly falling into New Testament patterns of conflict and consummation. It is a view which needs, and deserves, much more argument and advocacy than it here receives. But it certainly indicates the vigour and range of this stimulating symposium. KENNETH CRAGG.

THE GOSPEL AND RENASCENT HINDUISM.
By P. D. Devanandan. (*S.C.M.*) 62*pp.* 4*s.*

OUT OF EVERY NATION.
By R. K. Orchard. (*S.C.M.*) 77*pp.* 5*s.*

The Gospel and Renascent Hinduism by P. D. Devanandan (I.M.C. Research Pamphlet No. 8) is a most challenging and instructive study. Writing as an Indian Christian, the author clearly shows how the motive behind the revival of Hinduism is that of nationalism or " nation-building " and the achievement of national unity. The new Hinduism with its belief that all religions are the same and all comprehended within the all-embracing truth of Hinduism, fiercely resents the proselytizing activities of Christian missionaries as both unnecessary and divisive. They are therefore calculated to hinder national solidarity and an integrated community. Christian values are recognized by Hindus but the growing belief is that these can be appropriated without any conversion from Hinduism to Christianity. Mr. Devanandan suggests various methods by which Christians can communicate the Gospel to Hindus in ways that are relevant and meaningful. But it would seem that the " offence of the Cross " is a term more meaningful than ever in India today.

Out of every Nation by R. K. Orchard (I.M.C. Research Pamphlet No. 7) is a " discussion of the internationalizing of Missions ". This reviewer found the argument for a unitary mission organization quite unrealistic and unrelated to the New Testament pattern for world evangelization. The absence of any reference to Holy Scripture in support of the arguments put forward suggests that the whole idea finds little substantiation from the Apostles. The New Testament emphasis is on the Church and with this the author would naturally agree. It could be demonstrated that it was the failure of the local churches, both at home and abroad, that made Missions, as distinct from churches, necessary. If every church had been a missionary base, if Church had in fact been Mission, where would there have been the need for anything else ? Missions may therefore be thought of as a second best. Today the emphasis is swinging back to the Church and " foreign missions " as such may slowly disappear, as they have already done from the Chinese scene.

The Church, as distinct from Mission, is both local and universal, but it is definitely not international ; for it has nothing to do with nationality or nationalism. It is supra-national. It is a colony of heaven. The author's references to the few international missions there, reveal his ignorance about them. In referring to the China Inland Mission, for example, he actually says : " The main purpose of the China Inland Mission was not to win converts or to build a Chinese Church . . . but to spread a knowledge of the Christian Gospel throughout China as quickly as possible." This is a travesty of the facts. The constitution of this Mission states precisely the opposite. Church building has always been the main aim of the China Inland Mission and in fact more churches were established in China through its agency than through any other single agency—all of them

on a " three self " basis. The Mission today either co-operates with existing churches (as in Indonesia where its missionaries are sponsored by Indonesian churches) or regards planting new churches in pioneer areas as its primary task. It would not seem to matter what the nationality of the missionary may be : what does matter is that he does not attempt to plant a foreign denomination in an alien soil. The Church must be rooted in its own native soil. There may thus be no external uniformity—and who wants it ?—to characterize church life in every country, but there will be a deep underlying unity in Christ. The desire for a bigger and more complex international machinery of missions with a hierarchy of missionary " civil servants " is a frightening and wholly undesirable concept. LESLIE LYALL.

THE BRAHMA SUTRA : THE PHILOSOPHY OF SPIRITUAL LIFE. *Translated with an Introduction and Notes by S. Radhakrishnan.* (*Allen and Unwin.*) 606 *pp.* 42*s.*

The Vice-President of the Indian Republic has advanced a stage further in his self-imposed task of making the great Indian classics intelligible to Western readers. Having previously commented at length on the Bhagavadgita and the principal Upanishads, he has now produced an elaborate commentary on the *Brahma Sūtra* of Bādarāyana, a compendium of Hindu doctrine which was produced probably in the second century B.C.

This work, as its name makes clear, is in the *sūtra* form. That is to say, it consists of a number of concise phrases in Sanskrit, so concise as to be unintelligible without explanation. The first task, of the expositor is, therefore, to make plain by the use of parallel passages from the Hindu Scriptures what each *sūtra* means. He must then proceed to comment at length, and it is at this point that the views and attitude of the commentator inevitably enter in and colour his explanations. The reader must be warned in advance that he is likely to find the book rather heavy going : a great many Sanskrit quotations are given in transliteration, and many unfamiliar Sanskrit terms have to be faced and, as far as possible, mastered. But no one can complain that Dr. Radhakrishnan has put the student off with scanty materials ; in fact this study is a weighty book of just over six hundred pages. Having the Western reader in mind, the editor has drawn on his extraordinarily wide reading in Western sources and his retentive memory to provide all kinds of explanatory and illustrative material.

It is his very generosity that must cause certain hesitations in the mind of the reviewer. Radhakrishnan quotes extensively, indeed lavishly, from Christian sources. But it is not clear that he has ever made any serious attempt to understand the Christian faith. Is it possible that he has read these sources, as an earlier generation of missionaries read the Hindu Scriptures, rather in order to undermine and to confute than to understand ? On pp. 250-1, we are told that " it is now admitted that in the course of its development Christianity has drawn upon Greek metaphysics and mystery religions ". This over-generalized remark is followed by the extraordinary affirmation

that " the religion of the New Testament according to St. Paul is ' debtor both to Greeks and barbarians ' " (Romans i. 14). If the learned author is capable of so elementary a misreading of his text when he is on ground that is familiar to us, it is inevitable that the careful student should follow him with a measure of caution even when he is expounding those Hindu texts, with which he manifests so remarkable a familiarity.

STEPHEN NEILL.

CHRISTIAN SCIENCE TODAY.

By C. S. Braden. (*Allen and Unwin.*) 432*pp.* 30*s.*

The author of this book is an American Methodist minister who describes himself as " a liberal in religion as well as in the social and economic areas ". The Christian Science movement has for many years had something of a fascination for him, and in this book he tries to assess the way in which the Movement has developed since the death of its founder, Mary Baker Eddy, in 1910. He presents a well-documented thesis and the main theme is that the whole movement has become autocratic in the worst possible kind of way. The Board of five Directors of the Mother Church at Boston exercises phenomenal power within the Movement and, as one practitioner ex-communicated in 1946 said, " is one of the most despotic oligarchies our world has ever known ". A most rigid control is exercised over the affairs of all Christian Science Churches and Associations, over all lecturers and teachers, and over all publications that receive official recognition. Free discussion amongst members is not encouraged and the party line is ruthlessly enforced.

This book is written with the American scene primarily in mind and most of the illustrations come from events that have happened in the United States. The Christian Science Movement has had a much greater influence in that country than here and undoubtedly constitutes a very powerful pressure group. This is a long book of over 400 pages and yet there is no attempt to describe the psychological, sociological, or even theological reasons for the growth of the movement, and when Dr. Braden enters the realm of the theology of Christian Science he is at his least lucid. One is still left wondering why any intelligent person could possibly be attracted by such a movement. All of us must surely be exercised at the way in which Christian deviations have their attractions for people in our parishes and at the way in which they are not only attracted but captivated. This book should help us to see more clearly why some of them remain captives.

ARTHUR MILROY.

MAN AND PEOPLE.

By José Ortega y Gasset. (*Allen and Unwin.*) 272*pp.* 25*s.*

Man and People, the latest, and unfortunately the last, book from the pen of the Spanish philosopher, José Ortega y Gasset, has been published posthumously. The style is somewhat more direct and colloquial than some of his earlier works, such as *Man and Crisis*, possibly because the material used formed the basis of various University lectures in Madrid, Munich, Hamburg, and Switzerland. This

is a fascinating and thought-provoking book, wide in scope and imaginatively conceived. Ortega rightly stresses the fact that many works on sociology fail in their objective as there is no clear explanation of what is meant by " society "—no attempt to differentiate between social usage and what constitutes reality for the individual.

While admitting our debt to Greek culture, Ortega maintains that Western civilization has been stultified by adopting the Grecian attitude of the deification of pure thought as a superior form of living, resulting in a withdrawal from action ; whereas his interpretation is that unless thought issues in concomitant action it is useless. He quotes Pindar's imperative, " Become what you are ", and this struggle to realize our potential (or embryonic) being in the world of concrete circumstance around us is surely in line with Christian philosophy throughout the centuries.

In his penetrating quest for what is truly reality, the author discards, or rather transcends, the idealism of Descartes and Aristotle. This is not to postulate an attitude of superiority to these classic philosophers, but rather to perpetrate the idea that it is only by absorbing such idealistic philosophies that one can escape from them, and thus be free to penetrate further into the hither side of their ideologies. Treating human life as radical solitude, Ortega sets out originally to define the precise meaning of " social ", and from that focal point ranges through the first awareness of the " Other Man " to " People ", and thence to customs, usages, and finally linguistics. Always he deals with basic questions of principle, leaving the application to the reader.

Mr. Willard R. Trask has made a scholarly and sympathetic translation from the Spanish.

MADELEINE COWAN.

SPIRITUALISM.

By J. Stafford Wright. (*Church Book Room Press.*) 16*pp.* 1*s.*

Those readers who are fortunate enough to possess the author's larger book entitled *What is Man?* published in 1955 by the Paternoster Press will find in it much that is in this small pamphlet as well as two related chapters. In that book and here the author mentions methods of contact used by spiritualists. He lists the planchette, an inverted tumbler, automatic writing, mediums, physical phenomena, and spiritual healing. Neither in the book nor in this pamphlet does he refer to the " knocks " which are often significant features of séances. Nor does he mention the so-called " spirit photographs ". Occasionally there seems in an otherwise sane and well-balanced booklet, some confusion. On page eight he writes : " Ectoplasm, if it exists . . ." and then three lines lower down : " Since the ectoplasm comes from the medium . . . ." On page nine there is an unfortunate misprint in the quotation from Isaiah viii. 20 where the word " work " is substituted for " word ", a change which destroyes the reason for the quotation for the reader who does not know his Bible. " Psychical " is also mis-spelt on page six. It is, however, a useful booklet and will help many to an understanding of this modern heresy.

A. W. PARSONS.

MYSTICISM AND THE MODERN MIND.

Edited by Alfred P. Stiernotte. (*The Liberal Arts Press, New York.*) 206*pp.* $4. 50.

The Editor's aim is to make mysticism more acceptable to the non-theological mind. He denies that it is escapist, or a regression to a pre-scientific outlook, or due to the fantasy of a deranged or pathological personality. Its essence is an intense realization of the meaningful patterns in the Universe—an emotional realization of the sublimity, wonder, and unity of the Ultimate. Further, he asserts, it is the experience which is important. The particular theological or philosophical beliefs of the mystics are quite secondary. This statement gives the key to the point of view of the essays.

A minister of religion asserts that the mystic way of finding God is more important than the orthodox method by way of the Church, the Bible, or even by Jesus Christ. The mysticism of Emerson and Professor A. N. Whitehead is studied. A Humanist mystic rejects anything spiritual, while an Ethical mystic claims that Christian mysticism is immoral. Oriental mysticism is examined and logical positivism is shewn not to be so antagonistic to mysticism as might have been expected. The Editor sums up with a philosophical review of the subject.

I would like to have seen a contribution from a thoroughgoing Christian mystic. He might have discussed a quotation from Wittgenstein, the father of logical positivism, namely : " Not how the world is, is the mystical, but that it is ". The " how " of the world is investigated by the various sciences, whose material comes through the Five Senses, and by the methods of observation and experiment scientific laws are formulated. The actual existence of the world refers to knowledge of the Ultimate behind the world of appearance. Is there any way of knowing here ? Man has a sense of the *numinous*. Perhaps it is a religious instinct. This may be developed by prayer, worship, and holy and sacrificial living, etc., and in certain individuals it results in an immediate perception of and union with God in a personal intimacy. Had a chapter on these lines been added the study would have been more comprehensive. I found it a very interesting contribution to a subject likely to have more attention paid to it in the future. G. G. DAWSON.

WATCHER ON THE HILLS.

By Raynor C. Johnson. (*Hodder and Stoughton.*) 188*pp.* 21*s.*

With this volume the Master of Queen's College in the University of Melbourne completes a trilogy which forms one of the most important attempts in recent times to explore the nature of man and the universe. Dr. Johnson is a physicist who takes account not only of the material universe but of the mysterious inner experiences of man. Although each book can be read on its own, the progress of thought can best be followed through the successive volumes. *The Imprisoned Splendour* considers natural science, psychical research, and mysticism. *Nurslings of Immortality* takes up science, religion, God, and man. This latest book is an examination of the mystic experience.

It is remarkable how far an honest investigator can go in his search for God and the plan of creation without submitting to the biblical revelation as an orthodox Christian does. The result here is a kind of inverted Gnosticism. The old Gnosticism starts with God and works downward through grades of intermediate beings. Dr. Johnson, while holding firmly to a Creator, builds up group souls and divine hierarchies through the evolutionary process, and leaves us still with an Unknown Supreme God. In this he resembles another scientist, Kotzé, whose book *The Scheme of Things* he does not seem to have met.

Watcher on the Hills sets out all types of cosmic consciousness experiences, including religious mysticism, nature mysticism, mental disturbance, and drug-induced states. He does not agree with Zaehner that there is a difference in essence between theistic and nature mysticism. He does, however, make a distinction between genuine mysticism and the state of expanded awareness or oneness. Genuine mysticism is " union of the soul with its Spirit " (p. 33), *i.e.*, the Spirit of the group-soul of which our individual souls form a part. In this way the author comes to grips with the old problem of the one and the many.

One learns a tremendous amount from these books about the inner world of man, in spite of their almost total ignoring of depth psychology. But in the end one comes back to the simplicity of the Christian Gospel, and wonders whether St. Paul might not have written parts of Colossians as his review of Dr. Johnson's books.

J. Stafford Wright

EXTRA-SENSORY PERCEPTION, WITCHCRAFT, SPIRITUALISM, AND INSANITY : An elementary explanation.

By Alastair W. MacLellan. (*C. W. Daniel, Rochford, Essex.*) 82*pp.* 7*s.* 6*d.*

This book is written by an intelligent man who heard voices that no one else could hear, and so was for a time treated as insane. He accounts for these voices by electrical radiations from brain to brain. This physical explanation of ESP is generally rejected for technical reasons, and cannot be supported by occasional freak transmission of ultra short waves over vast distances (p. 19), since the waves are bounced off the ionosphere to a single spot, whereas telepathy functions over a wide area and can be directed. Moreover the electrical disturbances in the brain are extremely slight in power, and their wavelength, so far from being ultra-short, would be of about thirty million metres ! It is a pity that a paper by Cazzamalli, to which frequent reference is made in this book, is not available in English, so that one could judge how far it is really relevant.

The author discusses spiritualism, possession, and multiple personality, and for these phenomena, as for the voices, he postulates an intense activity of witches, who obtain their power by generating electrical disturbances at the base of the victim's brain. This reviewer believes in witchcraft, but believes that other " explanations " of psychological and psychic phenomena are more reasonable.

J. Stafford Wright

RELIGIOUS PLATONISM.

By James K. Feibleman. (*Allen and Unwin.*) 236*pp.* 25*s.*

The title Platonism in this work covers the thought of Plato, his immediate disciples, and the later Neoplatonists. The special interest is religion, rather than philosophy. As is well known, Plato criticized the current religious ideas of his day on ethical grounds. Yet it is not easy to specify his own positive religion. Polytheism and monotheism are closely intermingled. He seems to have believed in the existence of many gods, from his constant references to them. Again, the idealistic philosophy seemed to point to a supernatural being, comparable to the sun in the natural realm. He made no clear attempt to reconcile these two.

His followers were more definite. Philo and Plotinus took some of Plato's ideas and wove their own religious philosophy. Philo's chief interest was religious—the reconciling of Judaism with Greek thought. For him the eternal forms become " ideas " in the mind of God, in creating the world. Reason gave place to revelation. Plotinus developed his mysticism by taking the " ideas " as emanations of the One. The Neoplatonists generally deviated from Plato by regarding matter as the source of evil. Their ideas have permeated all religious thinking ever since. They appear in Mohammedanism, Judaism, and Christianity. When Platonism appears in these, it is not the thought of Plato but of " Platonists ".

This is the general contention of the author who gives an abundance of information on the historical development of seed ideas from Plato. A keen analytical and well informed mind is revealed in this very readable and informative book. Students of the mental background of the Hellenist world in which the Early Church grew, will derive much profit from this work, which in a short compass brings many threads together in a scholarly survey. A. V. McCallin.

HUMANISM AND MORAL THEORY.

By R. Osborn. (*Allen and Unwin.*) 115 *pp.* 18*s.*

Here is a well put case for a purely humanistic theory of morals. Using fresh psychological evidence, the origin and development of moral consciousness in man are traced. The conclusion is reached that man is a moral person, only in relation to the human society in which he grows. With the views expressed thus far, few will disagree. Differences will arise when the author draws the conclusion that the objectivity of morals can be established on humanist terms. " Ethical thinking is a genuine *qualitative development* arising in men as they become more social in their thinking, as egocentricity is replaced by sociality " (italics mine). The word *qualitative* in this sentence is the operative word for ethical theory. If there is a genuine evolution, as the words " qualitative development " imply, to what is ethically higher, and if this is rational and universal, as an objective ground of morals requires, can it be accounted for, without its being grounded on a Mind for which the moral ideal is already in some sense real ?

Mr. Osborn treats the theological argument slightly. He seems to

think that the claim that there are "theological implications in morality" rests on the slender foundation that a thing is believed to be good, simply because God wills it. It is tantalizing to find a moralist, going so far with all that Christian morality says, and yet not seeing that the next step, which would complete his own argument, is one, up from the moral nature of man to his spiritual nature.

A challenging and delightful book to read. A. V. M'CALLIN.

THE CITY OF GOD AND THE POLITICS OF CRISIS.

By Edgar H. Brookes. (*Oxford University Press.*) 111 *pp.* 10*s.* 6*d.*

Dr. Brookes writes as a Christian layman and a citizen of South Africa. He has been much oppressed by what he calls "the desperate situation" in his own country, and anxious to think out the implications of that situation for Christian consciences.

At this time he discovered, or re-discovered, Augustine's *City of God* and, like many more thoughtful and sensitive people down the centuries, found in it a word for his condition. The reviewer remembers undergoing a similar experience in the last war, and finding that in his case too it led to his writing a book. Augustine is one of the great seminal thinkers of all time, who went so deeply into the ways of God with men that what he said can be applied without too much difficulty to situations apparently widely different from his own.

With this inspiration, Dr. Brookes writes chapters on subjects like Crisis and Comfort, Vision and Institutions, The Human Tragedy, and the Divine Comedy. They do not deal specifically with the South African problem, but with the spiritual principles which govern Christian action in any situation where two "fields" of responsibility overlap, with the inevitable necessity for compromise and alternation.

This book is a very finished production. Its literary style is polished, its many quotations from the poets skilfully chosen. One reader would have been less tantalized if more of them had been given their references. Knowledge acquired in an English Tripos gets rusty after thirty-five years! But, above all, the book is marked by a rare spiritual sensitivity. On his last page he urges us not to look on sin as something that invades only our false selves, while our true selves are "of God". "Oh! not 'my true self'", he writes, "but Christ, Christ, Christ".

RONALD LEICESTER.